

JUN 25 1984

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# Ontario to fund separate schools

## Bert Witvoet

TORONTO, Ont. — In a surprise announcement to the provincial House on June 12, Premier Davis said that his government has decided to give public status to Roman Catholic school boards throughout the province. The decision means that full funding of separate schools will go into effect in the next few years.

Starting September 1985, separate schools will receive funding for grade 11

with grade 12 following the next year. Since grade 13 is expected to be phased out in a few years, it will need little if any funding.

The announcement was greeted with approval by both Liberal and New Democrat parties. Former Liberal leader Robert Nixon said it was a pity that it had taken the Conservatives 13 years to come to this position.

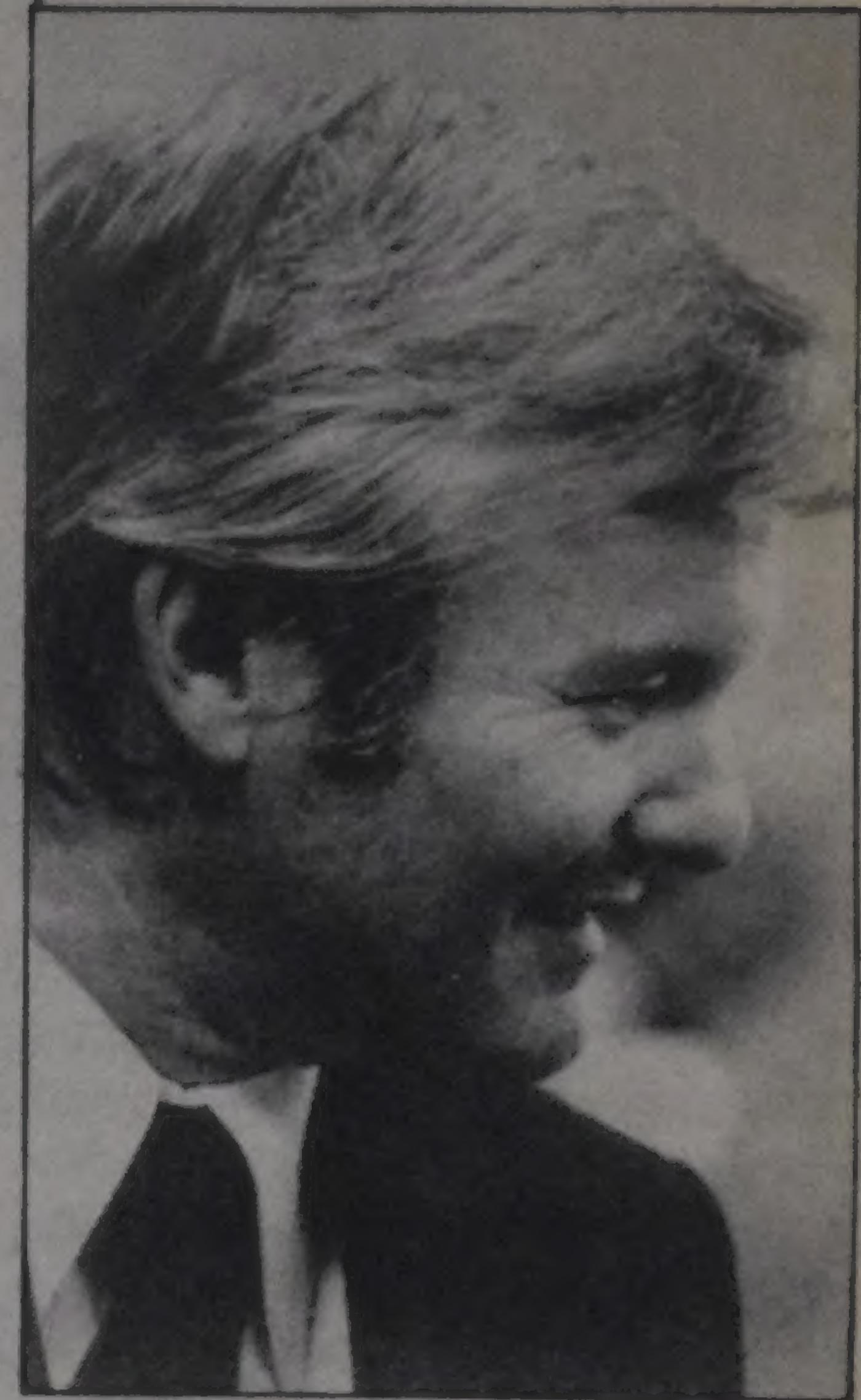
In fact, 13 years ago Davis won a majority on the platform of no further

funding to separate schools. According to Davis the time now seemed ripe for it and he admitted that he had changed his mind on the question.

Many observers are interested in knowing what the strings are if any. Significantly enough the Premier in a news interview on June 12 referred to the Catholic schools as the *public* separate schools. He also intimated that Catholics will have to drop their stringent rules on the hiring of non-Catholics.

A story in the *Globe and Mail* (June 13) mentioned that the Premier "encouraged Roman Catholic boards that accept public status to hire non-Catholic teachers" and to give non-Catholics now in the separate system "the same rights and opportunities to gain seniority as Catholic instructors."

Next week Ben Vandezande, political editor for C.C., will feature a report on the funding decision, as he speaks with Adrian Guldemond of the Ontario Alliance, Lyle McBurney of the Ontario Association of Alternative and Independent Schools.



Premier Bill Davis

## CRC Synod executive

### C.C. staff

The service of prayer for Synod 1984 was held Monday, June 11, 1984, in the Grace Christian Reformed Church, Grand Rapids, MI.

Dr. Roger E. Van Harn, pastor of Grace Church, led the service. When synod convened the next day at 9:00 a.m., Dr. Van Harn was in the chair as president pro tem and declared synod officially constituted.

Little did he know at that time that the balloting for officers — which took all morning — would result in him being elected as president!

The following officers were elected:  
**President:** Dr. Roger E. Van Harn, Pastor of Grace CRC, Grand Rapids MI;  
**Vice-Pres.:** Rev. Hans Uittenbosch, Harbour Chaplain, Montreal, PQ; **First Clerk:** Rev. Howard B. Spaan, Pastor Church of the Savior, Corvallis, OR; **Second Clerk:** Rev. Jack Reijer, Pastor Hessel Park CRC, Champaign, IL.

### Thinkbit

*The Reformation never broke with territorial religion, and it also never broke with the basic clergy/laity distinction.*

Jon Zens

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39th year of publication,  
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No. 1935

## Enforce reconciliation process says committee

### Up-date on Committee for Contact with the Government (CRC)

#### Kathy Vandergrift

BURLINGTON, Ont. — The proposed amendments to the Divorce Act were discussed by the Committee for Contact with the Government (CCG) of the Council for Christian Reformed Churches in Canada at its recent meeting. The committee will ask the

federal government to "enforce the existing reconciliation process requirements" and encourage the use of counselling services to resolve marital conflicts.

Governments, said the committee, could also show leadership by encouraging churches and other agencies to provide more marriage preparation courses. When divorce does occur, the government should enforce the spousal maintenance awards. In these ways public policy can help people understand and fulfill the responsibilities which are part of marriage.

CCG was also informed that its application for a Canada Summer Works grant for research work was approved. Three students will be hired during the summer months to do some preliminary research into the effects of various public policies on family life.

In other areas, the committee received several encouraging responses to its submission on abortion and heard about discouraging developments in the proposed expansion of lottery schemes. The committee will send a letter to all Ontario legislators outlining the Christian Reformed Church position on education; and it will ask for positive government action to do justice to the Lubicon Lake Indians and to work for a peaceful resolution of problems in Central America.

The committee's submission on pornography, originally sent to the Fraser Commission, will be prepared for distribution. Further study will be given to the report of the Special Committee on Visible Minorities in Canada, lotteries and the basic values advocated by the interim report of the MacDonald

Commission. A sub-committee on criminal justice was asked to consider the implications of the Young Offenders Act as part of its ongoing work.

In these and other areas within its mandate the committee decided to actively solicit the help of CRC church members with experience or interest in developing a Christian witness. Further information is available from Rev. Arie Van Eek in the office of the Council for Christian Reformed Churches in Canada.

## Reformed conference on work of the Spirit

TORONTO, Ont. (ICS) — The current challenge from the charismatic and neo-pentecostal movements in reformed churches is the impetus for a four day conference on the theme "The Spirit — Empowering Presence" to be held July 16-19 at the Institute for Christian Studies, Toronto.

Intellectualism, that peculiar habit of the reformed tradition which tends to allow discussions regarding the content of faith dominate faith expression, is one reason according to conference organizer, George Vandervelde, that the reformed church has failed to develop a thorough doctrine of the Holy Spirit.

What is the role of the Spirit in the corporate life of the Church? When is the Spirit present? How does the Spirit speak? These questions and more will form the focus for this gathering of professional theologians and pastors.

Noted speakers include Jan Veenhof from the Free University in Amsterdam who gave his Inaugural address on the

paraclete in John's Gospel. Professor James Dunn from Durham, England will speak twice on the relation of the Spirit to the work of Jesus and the work of the body of Christ.

The conference will begin with an opening address from Richard Mouw, professor of philosophy at Calvin College. Thus the philosopher will set the widest possible parameters about the subject at hand. As Vandervelde said, "One of the objectives is to move beyond the warm, cozy fire image of the work of the Spirit and see the Spirit at work in many areas of life."

Other speakers include Gerald Sheppard, Old Testament scholar from Union Theological Seminary; Richard Gaffin from Westminster Theological Seminary; Ian Rennie from Ontario Theological Seminary; and George Vandervelde from the Institute for Christian Studies.

## JOHN KNOX

MEMORIAL  
CHRISTIAN  
SCHOOL

Photo by J. Van Breda  
An imaginative school sign, designed by Mr. Gerry Ruf, announces the christian day school on Highway 8 in Fruitland, Ont.

# Calvinist Contact

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## Editorial

### Better dead than misled

Forty years ago the Allies stormed the beaches of Normandy. Operation 'Overlord' was the push that led to the downfall of the Third Reich. Thousands of soldiers lost their lives in the necessary operation to free Europe and perhaps the rest of the world.

Can we still appreciate the fact that we may be called on some day to give our lives in the defence of freedom? Or is the confusion over escalating of arms preventing us from supporting a possibly just war?

There is a time to speak against escalation of arms and there is a time to pick up arms and fight to the death. The memory of D-Day is a time to affirm the need to be prepared to fight.

#### No fanaticism please

The world is full of fanatics — people who run their heads into walls because they believe in their cause. Religious fanatics are the worst, though they are closely followed by political fanatics. Iran comes to mind as a breeding ground for fanaticism; Punjab in India is another place.

Here in the West we tend to smile on fanaticism. We are the more enlightened generation who calmly deliberate the usefulness of an action. Whereas we used to take for granted the expression "better dead than red," at the present time the opposite statement "better red than dead" is gaining currency in countries like Holland. Unlike the Afghanistan people and the Sakharovs, many comfortable, materialistic westerners are not willing to die for the freedom of their country.

Those who say "better red than dead" indicate a lack of principles. They are concerned more about survival than about obedience. They choose length of life over the quality of life.

Willingness to die for a good cause is not a severe case of fanaticism. Fanaticism is blind, both because it serves the wrong cause and secondly because it is unthinking and unscrupulous in its execution of principles. A Christian escapes fanaticism by allowing himself to be led by the Holy Spirit.

Rev. Albertus Van Raalte, 19th century pioneer minister of the dutch reformed settlement in Holland, Michigan, wanted his sons to fight in the civil war against slavery. He warned them that he would rather see them return dead than cowards.

It does not hurt to remind ourselves today that it is worth dying for our convictions, no matter what our society says.

**Editorial Advisory Board:** Stan de Jong, Anne Hutton, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Parlevliet, James R. Dickey, William Van Huizen, Ellen B. Zwart.

#### Nothing worse than sin

We can apply the "better dead than red" formula to many more situations. We could say, better molecular than secular, better cystic than materialistic, better missed than individualist, better garbage bin than filled with sin, better millstone around neck than cause little ones to wreck, better gouge out eye than pornography espy, better cut off hand than pollute the land, better ocean sunk than drunk, better slice off finger than let nicotine linger.

If this sounds like fanaticism, then we have lost a biblical sense of priorities.

These statements are not to be taken as prescriptions for solving social and personal ills. Christ did not mean either that we should start hanging millstones around people's necks to keep them from causing little ones to sin.

What these statements do is calmly state what life is for. Life is not for sinning, for breaking down or for polluting. Life is for service to the Lord, for love of neighbour and for the care of creation.

Who knows when the Lord calls upon us to lay down our lives for the defence of freedom, for the protection of others. Actually our lives should be laid down already. They merely await the Lord's decision to be taken. In the meantime, we live on borrowed time.

Each day is a gift from the Lord, to be used for redeeming time and for boldly living out our convictions, even if that leads us to lose our borrowed life.

He who is willing to lose his life, shall find it.

#### Journals of Synod: next week

Synod CRC met from June 12 to 22. Important topics have been discussed and decisions made. Next week C.C. will carry accounts of this synod. Marian Van Til and Bert Witvoet were in Grand Rapids, Michigan to report. Pray for spiritual discernment for all journalists as they cover the event.

## Letters

### Huguenot history kept alive

Among the readers of *Calvinist Contact* there are many who have an interest in Huguenot history for reasons of sympathy or because they trace their roots back to France.

It may interest our subscribers that Canada has its own Huguenot Society. Membership to this organization is only \$10.00 per year. It is the society's aim to keep alive the rich heritage of the Huguenots and to assist its members in their genealogical research. "Huguenot Trails" is a newsletter-magazine published quarterly by the Society.

Inquiries should be sent to: The Huguenot Society of Canada, Box 1003, Station A, Toronto, ON M5W 1G5

I feel that teachers who have an interest in the history of French Canada can also benefit greatly from a membership.

William R. Rang,  
Dunnville, Ont.

### Love it or leave it

Here is a tongue-in-cheek suggestion to the church-changers, radicals, activists, dissidents, gravamenists, bible-reducers, church dancers, science worshippers, de-sexers, free-sexers, religious rationalists, to all those who bleed the church to death by internal turmoil and to all those who strangle the church with the strands of (secular!) theology.

Please choose from the following options:

- Join a church which already caters to your taste or speciality. This is the time-honoured method. It gives the church (your present church) a chance to preach the gospel.
- Nurse your pet ideas or fancies outside the church. There are several secular groups to choose from which will give you the opportunity to blow off steam. Leave your present church free to concentrate on bringing the gospel.
- Start or join a Religious Club (R.C.?) or Contemporary Religious Club (C.R.C.?) if you feel that a religious twist or flavour is required for your speciality. Such a club is not restricted by the biblical directives for the church. And it will leave the church room to be a harmonious communion of believers showing the

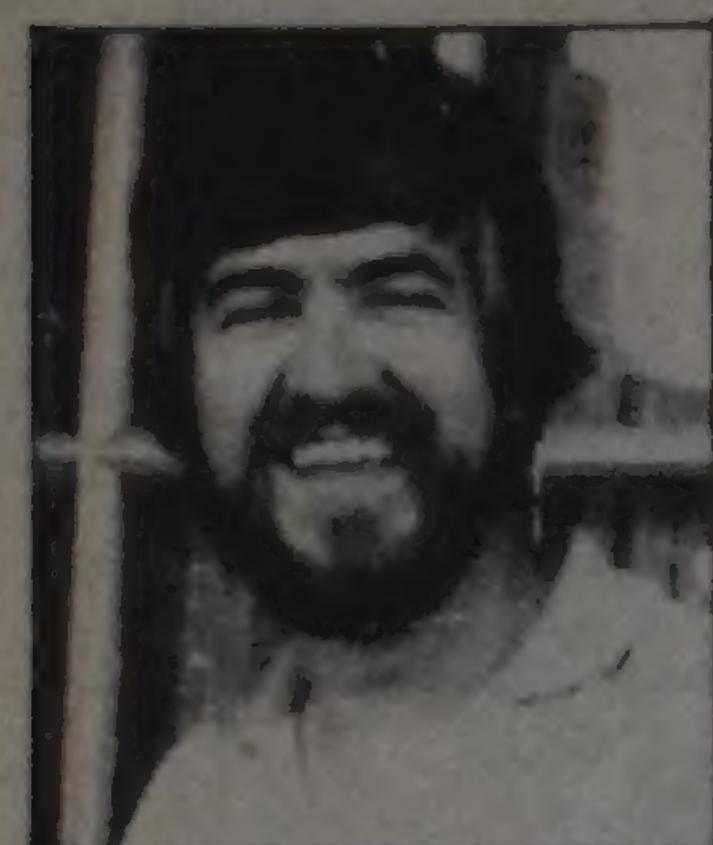
gospel in word and deed.

d. Mend your ways. Return to the divine revelation. Throw away the theology of accommodation to culture, evolution and revolution. Let the callus on your knees grow from praying till your faith has the childlike qualities proclaimed by Jesus. Back to the Bible as God's Word, as divine revelation. Then you will experience real growth of the church.

Jan W. Bakker,  
Hamilton, Ont.

### Things are complicated today

"How shall we then vote?" Syrt Wolters answered the question (C.C., March 23) by suggesting that not to vote may make a strong impression that we don't agree with existing parties.



*'Tis expectation makes a blessing dear,  
Heaven were not heaven,  
If we knew what it were.'*  
(Sir John Suckling, 1609-1642)

Expectation is a great thing. To look forward to holidays can keep a person going in the last weeks of school; to have a gift-wrapped box standing by your dinner plate can change your entire outlook on the meal. Looking forward to something has a thrill all of its own.

When it comes to ultimates this is true also. Someone close to me said recently: "You know, the older I get, the more curious I become about what is waiting for us in heaven." Another person put it this way: "It's worth dying, just to find out what's on the other side." What will heaven be like? What will we see there, what will be our day to day experience of things?

Now I'm readily going to admit that apart from some generalities I don't really know. Will there be restaurants in heaven? Or mailmen? Or tapioca pudding? I don't have the answers. But sometimes it's instructive to approach a question from a totally opposite point of view. We do know with great certainty a number of things that will not be in heaven, it seems to me. I'm thinking here of jobs, vocations.

One thing we will not have in the New Jerusalem is *undertakers* and/or *embalmers*. Neither will there be any cemeteries anywhere on the new earth.

There will not be any *deacons* (of either gender), *elders*, or *pastors* in heaven either. This is a direct result of the fact that poverty and injustice will be done away with, that discipline has become superfluous, and that our knowledge will be perfect. I see some massive retraining there.

Doctors and nurses will also be unknown, since pain and sickness will belong to the past; the impact on *dentists* is also expected to be great.

*World hunger co-ordinators* and all famine and disaster relief personnel will find themselves out of a job — and will be thankful to the Lord for it!

*Insurance adjusters*, *social workers*, *firemen* and *lawyers* will all be looking for different work. *Policemen* and *generals* and *arms manufacturers* will belong to the past.

Everything necessitated by sin will disappear. It boggles the mind. What will that be like, finally? What a total renewal it will be when men and women can take up their calling and be *Earthkeepers* and *Stewards* again, *Queens* and *Kings* in a new creation.

No more polemics in church papers, no more disagreeing theologians, no more name calling by serious-faced, utterly convinced, principal stalwarts of the faith. But peace and joy, and the Lamb in our midst.

Great expectations.

*Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Toronto, Ont.*

## longer letter

### What is the bottom line?

One of my favourite words in the English language is "bottom-line". I do my best to get to the bottom line of most conversations, especially those conversations revolving around my Lord and Saviour Jesus Christ. He means too much to me to have Him thrown around in academic reflections and pious speculations.

I want to know the bottom line of your frivolous editorial ("What is Jesus doing in heaven?", C.C. May 25). After all, as editor do you reflect the objectives and views of a newspaper, or do you reflect the views of a reformed denomination? In either case you certainly don't reflect Jesus Christ.

With Jesus in heaven, what happened to the "I am with you always" and the fact that "He abides in you?" Not to forget the authority we have in the name of Jesus, plus the power we have in the Holy Spirit, as well as the exercise of that power through the gifts of the Holy Spirit.

Jesus Christ did not leave us standing on our own holding a bag of tough luck. At least not my Jesus Christ. That's why I'm concerned about your editorial.

I do not delight in biblical dog fights, or academic aerial combat just to wage a war of words with editors. But when I see a commentary that cuts deep into my

Lord and Saviour I want to know whose views you represent.

If we don't have to "conquer the world" then why the powerful commissions of Jesus Christ in Matthew and Mark? We as believers have a job to do here on earth and that is to live in the victory He has given us, act in faith, exercise the spirit's gifts and step out to believe God for us. He really says and promises. "You did not choose me, but I chose you, and appointed you, that you should go and bear fruit and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you." (John 15:16).

Therefore I hope and pray your bottom line is not what you meant to say, doesn't reflect the views and opinions of *Calvinist Contact* and certainly doesn't reflect the viewpoint of the reformed community.

And please, don't be so trite as to use archaic and petty language like "eat your heart out." Perhaps a fervent prayer for Chernenko and Reagan is more fitting.

**Gerrit Verstraete,**  
**Mississauga, Ont.**

### Editor's response

The bottom line of my editorial, which I meant to be cheerful, not frivolous, is that all power and authority has been given to Jesus, that He does not unleash all that until He returns, that in the meantime He rules the earth from Heaven.

What does this mean for the believer and the Church on earth? The early part of my editorial tried to indicate the appearance, as if we were left behind holding the conquest bag. But the latter part of the editorial sets that matter straight: "Ascension Day is the day that affirms the rule of Christ." I referred to the presence of the Holy Spirit, but did not want to focus on that because the Pentecost issue of C.C. would follow.

When I said, "We don't have to conquer the world for Christ," I mean that Christ has already conquered the world, all we have to do is live out the rule of Christ. That, of course, means

that we have to obey his commission.

The reformed position has always been that we don't bring about the victory (See, you see, brother, I didn't say anything that contradicts your position).

As for my use of language — I recognize what you are pointing to. I'm sorry if the way I sometimes express myself bothers people. I'll be very frank with you, you're not the first one to point this out to me. And I have not disregarded such criticism either.

But there is at the same time for me a fundamental question of how we regard language. It seems that down-to-earth language is quickly regarded as cheap and vulgar language. As a long-time student of language I have a problem with that attitude.

Please don't take it ill of me if I give a little language lesson at this time.

Continued on page 7 ...

**EDITORIAL POLICY:** We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

not forget here that we are created to love and honour God first and then of course our neighbours.

But somehow we will have to work with others even if they are unbelievers.

**D.H. Van Harten,**  
**Surrey, BC**

He says: "Explain what the Kingdom of God asks in politics." But that is what I have trouble with. Can anyone among us in a few lines or pages say what that is?

It is so complicated today. Where do we stand on nuclear arms? Sincere Christians are on both sides. What about unemployment? We all know it is bad. What should we or can we do about it? Government established day-care centres? This one really scares me.

"Show your Christian mind in politics" (C.C., May 4). I agree wholeheartedly. There is a lack of Christian thinking. The people in Poland had their "war of the cross." Do we have to experience communism first before we can make up our (Christian) mind? We may know what to do, but how do we do it?

Mr. Marissen (C.C., May 4) mentions as a possible program: promotion of

compassions, brotherhood, tolerance, love, peace. Is not every "good" humanist willing to do that? But do we

**Pontius' Puddle**

WHY DON'T YOU JUMP UP ON A ROCK.

WATCH OUT FOR CRAYFISH

WE MACHO BULLFROGS AREN'T AFRAID TO SIT IN THE MUCK!!!

MACHO BULLFROGS AREN'T AFRAID TO CHANGE THEIR MINDS.



## Society

# So ... you want to be a volunteer?

### John Stob

*The core of volunteering is love; the love that is best exemplified by Christ in his ministry on earth. As Christians, we are to be imitators of Christ and thus we, also strive to show the kind of compassion that Christ lived.*

*In a society that is complex and fast moving, volunteering is one clearly defined channel for us to behave in a compassionate, loving way with another human being.*

I want to take a step past the underpinnings of volunteering and look at what is involved in the action of volunteering; what effective volunteering and what happens inside of us as we take the step into volunteering.

### Help in feeling

First of all, what is volunteering for? How do we define it? I say it is helping another person feel less hopeless, less helpless, less alone, less trapped, through his or her contact with me, the volunteer. Or, to say it in a more positive way, to help another person feel more helpful, to feel more accepted and cared about as a person, to feel more able and more confident towards the future. In this way, the person we work with can experience more of his own worth and his own abilities, and can find solutions to his own difficulties.

At first glance, to convey this attitude of acceptance and caring to another person may sound easy enough; but I think for most of us it makes us feel rather nervous!

### Charged with indecent assault

Let's take an example. I decide to do volunteer work for

a volunteer group that visits with people currently in jail. The first man I meet I learn has been charged with "indecent assault"; that is, he has sexually assaulted a woman. How am I going to communicate compassion to this man? What attitudes in myself do I run smack into?

Clearly if I am to work with this man, I need to be convinced of each individual person's worth, and work toward separating what he has done, from who he is.

Sounds nice enough, but what are my feelings? I'm sure they would be a real grab-bag, a real mixture. But I think one feeling would be fear — fear of what this man has done and therefore, rather easily, fear of the person.

A second feeling might be judgment. "What an awful thing to do!" Another feeling ... "How could I ever relate to this guy? I'm repulsed! We're worlds apart, we have nothing in

common!"

Now, I think all these reactions are valid for us and it's natural for us to feel them. But, if we get stuck in these feelings, we're not going to be able to communicate compassion and acceptance very well, are we? So ... what do we do?

Well, let's take a look at ourselves. We think we know who the man who committed indecent assault is ... now, who are you? Who am I? Let's take a couple seconds right now to think about that. O.K. what did we come up with? Imagine most of us came up with what we do for a living, what activities we're involved in, our church and community work, our friends, our place in our family.

### Our works do not save us

We tend to think in these terms. We tend to think that what I do or have done, is me! When we define ourselves and others by what we do, we very quickly begin to form groups — groups that include some and exclude others who are not like us. We can also go a step further ... we can feel that what we do makes us right, makes us good!

But, is this true? What these actions and roles actually do is get me caught up in a busy cycle of good behaviour that often distances me from others and from myself. I may have trouble



For whom do we volunteer?

identifying and dealing with my own feelings of anger, resentment, and prejudices.

Although they are very real, they are not very appealing parts of me. Though what I do may be very different from what another person does, that does not make me any better.

Now ... I agree, the behaviour of indecent assault is not to be lightly excused, nor is it justified or condoned in any manner. It is to be condemned. But we cannot allow that behaviour to blind us to the person who did it. The best way to avoid this is to truly know ourselves and to shake up, periodically, the routine, comfortable pattern of

our lives. Our works do not save us and do not make us any better than anyone else.

Everyone shares the same fact of sin, the same temptations and only through the grace of God do some live apparently easier lives than others. When Christ associated with tax collectors and prostitutes he wasn't doing it for nothing! That kind of association teaches us humility and prevents the kind of distance that leads to the judgment we have just spoken about

Continued on page 11 ...



Carl D. Tuyl

## Pressreview

**B**y the time these words will appear on the pages of our venerable C.C. the uncertainty will be over. Mulroney says there will be a new leader of the opposition, and the Liberals predict that the elected leader will be the next prime minister. Broadbent probably has no predictions beyond the proverbial "a plague on both houses."

Unemployment continues to be the scourge of our community. Statistics Canada reported that almost one-and-a-half million Canadians were actively seeking employment which is a slight increase since the last numbers were published. Mulroney called for an emergency budget before the Commons summer recess which is June 29. The government did not accede.

**T**he proposed bill which calls for the creation of a civil antiespionage agency is in far stages of approval with only the N.D.P. fighting a rear guard action. The socialists even devised for one of their members to be ejected from the Commons in order to delay procedures. Many fear that the new agency will have too many powers.

**A** misguided young woman who promoted peace by blowing up several establishments and conspiring to rob an armoured car was sentenced in New Westminster to life imprisonment which will see her in the clinker for about seven years.

Judges were tough this week, as they generally are these times. A judge in Ontario had a rather novel solution for the problem of drunk drivers. He suggested a regular draw among such offenders, to be chosen, placed against the wall and shot. To his excuse it must be said that he uttered his words after about fifteen cases related to drinking and driving were heard in his court.

**W**hile our beloved leader was in England doing summit things, Mr. Jean-Luc (ever smiling) Pepin minded the store in the Commons. He too happened to have a rather short fuse. When pursued by relentless questioning of the opposition about unemployment in general and youth-unemployment in particular, he suggested that it was all because some jobless youth are too lazy to work. Not a very politically astute statement, I'd say. Time

the boss comes back to set things straight.

**W**ith other Western leaders prime minister Trudeau implored U.S. President Reagan to start lowering the interest rates which received as positive a response from Reagan as the atheist's request for absolution received from the priest. The U.S. needs money to feed its monstrous deficit, and where demand increases the price will go up.

**T**he Heidelberg Catechism affirms that people really have become bad to the core: "inclined to all evil" it says. The newspaper says Amen, Amen, every day of the year. Now again there is fratricide taking place on a large scale in India. For any pretext brother kills brother at the slightest provocation. A sikh leader was martyred. Pictures of rock-hurling police as well as civilians should be published beside Lord's Days two and three. And don't kid yourself, skirmishes arising out of the same evil occur in households, even in households-of-faith!

**T**here is a new official portrait of Her Majesty

the Queen in circulation. Schoolboards take notice! It reminds me that the photograph adorning this column is now definitely bearing false witness. It was taken when I needed my previous passport. My current one is almost expired, so you figure it out. I am much more handsome now.

The Ontario Lottery Corporation took the federal Sports Pool, or whatever that gambling device is called, to court and won. The Ontario Lottery Corporation had locked out a vendor who also sold federal tickets. The court held that the lock-out was legal, but appeals will go on for some time of course.

The federal gambling business turns out to be a flop, by the way, in spite of its expensive promotion. It is not because our population is getting stronger in its conviction that gambling is evil, it is much more because the federal tickets take a few minutes to fill out. Why waste time eh?

**S**o I am off to deal with the three-headed monster otherwise known as Report 33. Wish me strength, and pray for all of us. The earlier mentioned skirmishes do arise

among brethren and sisters with great frequency throughout the history of the church. We protest, secede, withdraw, schismatize, dissent, and appeal with vehemence about an issue which, in the very words of the committee "does not concern an essential creedal affirmation." Rome is on fire and Nero is tuning his fiddle. God have mercy on us.

**O**ther interesting ecclesiastical infighting between the Board of World Mission and the C.R.W.R.C. shall have to be settled. I personally bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may save our denomination from another unseemly dissension. I do so in the knowledge that by the power at work within us he is able to do for more abundantly than all that we ask or think.

Do not quit asking on our behalf. P.S. Doesn't Pepin mean "pit"? I know what "avoir un pepin" is. It is having a bit of trouble. Bilingual "la plume de ma tante"

Carl D. Tuyl

## Law Reform Commission of Canada Study

# Of suspects and their rights

### Stan de Jong

You have just witnessed a crime. Perhaps a murder, or theft, or fraud, or another form of willful disobedience to the law. The police arrive and, horror of horrors, considers you to be a suspect! At this point it may be important to know what is and is not allowed.

### The presumption of innocence

An effective police officer must be able to ask questions that can assist in the resolution of a criminal investigation. There is a moral obligation upon bystanders to offer any relevant information they may have, but their assistance cannot be compelled. Unless circumstances prevail that are specifically specified by statute, police officers have no power to demand answers to their questions. Nor can they make arrests solely to detain a person for questioning.

The obligation to lend assistance to the police extends to all citizens. But the law has long recognized that it would be repugnant in principle to empower agents of the state with authority to compel statements or answers from persons suspected or accused of crime. The absence of any obligation to answer questions is described positively as the right to remain silent. In this sense, the prerogative to pose questions is matched by the freedom to keep silence.

The police and the prosecution cannot expect a suspect or an accused to assist in the preparation and proof of their case against him. In an adversarial system of law this principle is as fundamental as the presumption of innocence.

### Balancing interests

The police officer's investigation is essential to the investigation of crime, and thus, public security. Yet, our system of justice ensures the right of the citizen not to incriminate himself. To balance these interests, the common-law courts developed rules of evidence to govern the admissibility of extra-judicial statements. The fulcrum of that balance is the concept of voluntariness.

From its infancy in the eighteenth century to its maturity in the twentieth, the principle of voluntariness has been applied as a rule of

evidence and a rule of policy. The rule governing the admission of extra-judicial statements as evidence in a criminal proceeding derives from the opinion given by Lord Sumner in 1914:

*"It has long been established as a positive rule of English criminal law, that no statement by an accused is admissible in evidence against him unless it is shown by the prosecution to have been a voluntary statement, in the sense that it has not been obtained from him either by fear or prejudice or hope of advantage exercised or held out by a person in authority."*

This statement was adopted as a "positive rule" of Canadian law in 1922 by the Supreme Court of Canada. However, the volume of jurisprudence since that time provides an abiding reminder that the application of the rule is not free from difficulty or ambiguity. By contrast, the policy of the law is shot through with controversy.

### Working paper 32

It is this crucial matter, and others, which is the subject of Working Paper 32 recently released by the Law Reform Commission of Canada. It is part of the criminal procedure project currently being conducted under the direction of Criminal Procedure Coordinator Dr. Winston McCalla.

The Commission's final views will be presented later in its report to the Minister of Justice and Parliament when the Commission has taken into account comments received from the public. The Law Reform Commission of Canada was established in 1971 for the purpose of modernizing Canada's federal laws and making them more meaningful, relevant and effective.

### A key recommendation

One of the key recommendations the Commission has made involves the harnessing of videotape technology to record statements and confessions made to the public by suspects.

The videotape process would serve as an alternative to the current procedure used throughout Canada in which the suspect's comments are written by the police officer in a notebook or are typed by the

officer on a standardized form.

The Working Paper argues that use of audio and video technology would provide a substantial improvement over current procedures.

Trials would be shortened as the more reliable record provided by the camera's eye replaces the often laborious, approximative and time-consuming procedure of reconstructing an interrogation by oral evidence in court, often many months after the event.

Police officers would be protected from unwarranted allegations of misconduct.

Suspects would benefit because the recording procedure would provide an accurate record of what was actually said and the circumstances in which the statement was made.

Judges would be in a far better position to evaluate the admissibility of a statement if it is on tape.

Jurors would be better

able to evaluate the 'weight' to be attached to a statement or confession. They would have the extra benefit of observing the suspect's expressions and mannerisms as the statement is given.

Justice Allen Linden, President of the Law Reform Commission, stated that modern technology should be used more frequently to improve the quality of the criminal justice system and added that the Commission is actively considering means of bringing this process to Canada in the near future.

Videotaping of confessions is now routinely carried out in the Bronx and other boroughs of New York. The procedure has spread to many areas of the United States, where videotaping technology is used for a variety of purposes such as filming of crime scenes, identification line-ups, surveillances and sobriety tests.

"I am confident" said Mr.

Justice Linden, "that these uses of videotape technology will be common-place in Canada within ten years. The work of the Law Reform Commission, with the cooperation of the courts, the police, prosecutors and the criminal defence bar, can greatly accelerate this process to the overall benefit of our criminal justice system and all parties concerned. Properly employed it can lead to more accurate, more expeditious, and higher quality justice."

\*\*\*\*\*

If the above sounds like the kind of words you see in fine print on the back of a contract, wait until you see Working Paper 32 itself. But I urge you to write for a free copy to: Law Reform Commission of Canada, 130 Albert Street, 7th Floor, Ottawa, ON K1A 0L6.

## Catholic hierarchy investigates crying statue of virgin Mary

CHICAGO (EP) — A statue of the Virgin Mary that worshippers claim sheds tears has prompted an investigation by the Catholic Archdiocese of Chicago, as hundreds of the devout and the curious flock to the church.

The investigation to determine whether there is a natural cause for the reported phenomenon at St. John of God Catholic Church began June 1 at the request of Cardinal Joseph Bernardin, the archdiocese announced. "The process here is to determine (whether) this phenomenon of water is something natural, or if it's supernatural," said Auxiliary Bishop Alfred L. Abramowicz, who is undertaking the investigation.

The Rev. Ron Lewinski, head of the archdiocesan office of divine worship, said the Catholic church is "extremely cautious" in trying to determine the cause of such events and that it is "extremely rare" for them to be declared miracles. "The church isn't saying it's impossible. But before you present anything or anyone as an object of devotion, you better make sure it's worthy," he said. Only the

Vatican has the power to pronounce an event a miracle, he said.

The Rev. Raymond J. Jasinski, pastor of the church, first reported on May 29 that he and several others at the church had seen what appeared to be tears flowing down the statue's cheeks. "It was just like normal tears coming down on both sides (of the face) for about an hour," Father Jasinski said. "We were taking the tears off with cloths and we kept them. The eyes were moist even when the tears stopped running."

The statue was delivered to the church May 12 after having been carved in Italy. It depicts the Virgin Mary adorned with three carved roses. Thousands of people visited the church last week to see the figure.

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# Church

## Pastoral Pondering

### Responsible for one another

Dr. Jack S. Hielema

What does it mean to be living members of Christ's Church? One of my teachers explained it like this: "In my opinion, there is no better description than what the Bible says about "following Christ." Living members are His disciples who follow in His footsteps. At times we need to be told in no uncertain words to get back in line. But we are not sent away. We are merely reminded about our position: to get behind Him... behind Him. That is how we must walk when we by faith alone want to follow Christ as our only Guide and Forerunner."

We may think of the Church as a mighty chorus. The Church could also be called an orchestra; each instrument is beautiful when it plays alone, but when they all play together the result is even more glorious. Or the Church may be compared to a garden full of flowers, shrubs and trees. Each helps to give life to the other. Together, they bear witness to the beauty of God: the Creator and Gardener extraordinary.

However you may talk about the Church it certainly is a "community." And that means that we belong together to Him who is the Head of the body of which we are members. And how is this community supposed to function? I read a beautiful statement about this: "In a Christian community everything depends upon whether each individual is an indispensable link in a chain. Only when even the smallest link is securely interlocked is the chain unbreakable. A community which allows unemployed members to exist within it will perish because of them. It will be well, therefore, if every member receives a definite task to perform for the community that he may know in hours of doubt that he, too, is not useless and unusable. Every Christian community must realize that not only do the weak need the strong, but also the strong cannot exist without the weak. The elimination of the weak is the death of fellowship."

It all adds up to this: *we are responsible for one another*. Throughout the Scriptures all this is expressed in what we called, "covenantal-consciousness or awareness." The Lord has united us with Himself in the Covenant of Grace; we are to be covenant keepers. At all times and in all places we must, as the apostle puts it, look not only to our own interests, but also to the interests of others. We must have this mind among ourselves, which is ours in Christ Jesus (Philip. 2:4,5).

So often I have heard people remark: Who am I to talk to this person?" or "Being so sinful and weak myself I cannot possibly be of any help and encouragement to others!" I would answer: "There is only hope for all of us in Christ Jesus, the Lord." When I look at my own heart and life there is no light and future. But I am "in Christ." With all my weaknesses I belong to Him. And through His Word and Spirit I am called to love and help others as Christ loves and helps me. Read Philippians 2:1-11. The apostle emphasizes the humility of Christ. Christianity is before all other things a matter of humility. And humility means that none of us may be afraid to acknowledge his or her own sins. The Word of God and the love of Christ make us weak and vulnerable. The weaker we become the more we will be enabled by God's grace to reach out to others. Being a Christian means: the more the Spirit reaches you the more sensitive you become to reach others.

"The greatest in the Kingdom," Christ said, "is he who humbles himself and becomes like a little child." Each step of a little child involves risk — he may fall. He may have to endure some pain; but he does not need to be afraid. The Father is there; he will be with us all along the way. To Him be the glory.

Jack Hielema is pastor of the Maranatha CRC, Calgary, Alta.

## Church News

### Christian Reformed Church

#### Called

— to Fredericton Chr. Ref. Church, Rev. K. Verhulst of Calgary, Alta. Peace Community CRC.

— to Second Chr. Ref. Church, Toronto, Rev. Bernard H. De Jonge of Exeter, Ont.

#### Declined

— Blenheim, Ont., Rev. J. Veltman of Brooks, Alta.

### Called to help

Your government has told you that you have lost all your rights as a citizen, your friends are arrested without being charged. To escape torture, and possible death, you run for your life, leaving Canada with no more than a suitcase... You have become a refugee... "Wait a minute," you say, "such things don't happen in our country." Impossible? Is this why it is so hard to understand the trauma of the refugee?

From one end of the African continent to the other well over four-million people have crossed borders in search of safety. Invasions, wars, earthquakes, flood, droughts, and despair mark the lives of refugees.

Your deacons say: the refugee problem isn't hopeless. They challenge you to become part of "burden" sharing.

Stacked in squalid camps along the borders of many nations, without a home, without a country, with frustrations, hurts, fears, longings are... refugees... millions of refugees. They have come from Viet Nam, Cambodia, Haiti, El Salvador, Ethiopia, Uganda, and many other countries. They are your neighbours, not only those whom you have sponsored, those who attend your church, or live in your community, but also those who live in camps in Mexico, Hong Kong, or on the banks of the River Nile in Sudan, Africa. Refugees you will never meet but still... your neighbours.

Your deacons are very concerned, in Christ's name they challenge you to help them respond to provide not only settlement, but programs of relief and rehabilitation as well. CRWRC has begun work with refugees in East Africa where this problem is most acute. Help them to find a new home, new hope, and opportunities. Help them to solve their problems and develop their own resources. Most can be helped there, some have to be resettled here.

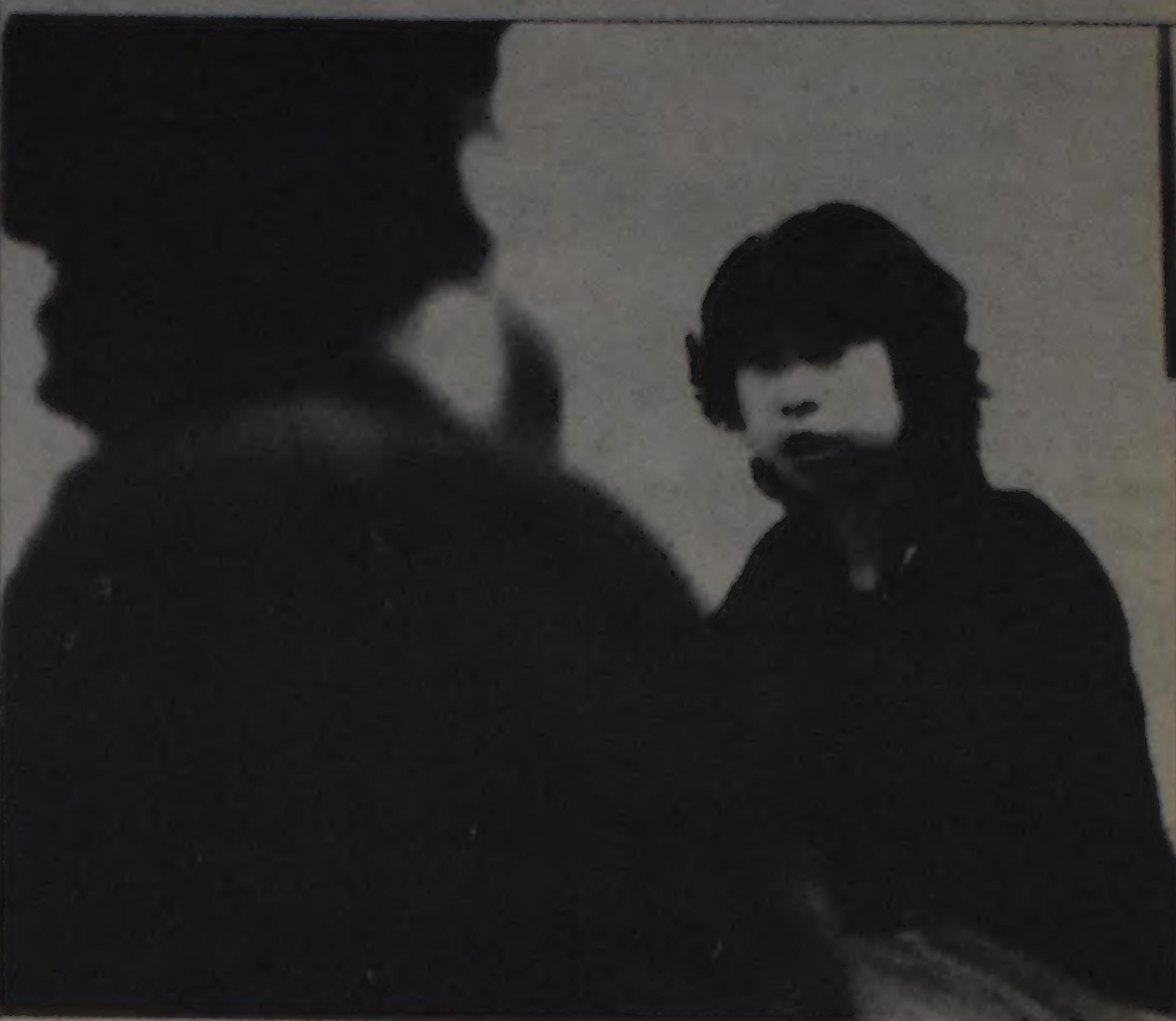
**Ebenezer Chr. Ref. Church, Jarvis, Ont.**

### The other books

There seems to be a certain unrest being fomented among our members because of my occasional use of the apocryphal books of the Bible. Indeed, I have my personal opinion about the importance of these books to the Christian community. I am convinced that books considered in some sense Christian sacred writings since the very beginning of the Christian Church and only dropped from most Protestant Bibles in the early 1800's should not be so totally ignored as they are of late.

They inform us of events in  
Continued on page 7...

### The signal's shining brighter



Rita Wong talks with one of the Lighthouse's neighbours

The Lighthouse began in 1968 as a Vacation Bible School for Italian, Greek, Portuguese, and Jamaican immigrant children in Toronto's core, sponsored by Summer Workshop in Ministries (SWIM).

But the neighbourhood changed, people stopped coming, church volunteers lost interest. In March, 1980, 1st Toronto CRC decided to close the long, narrow (24' wide) storefront on Bathurst Street. Dirk Jongkind said, "Not yet!" He retired from fixing cars and volunteered to work at the Lighthouse full time for no pay. "I'm the motor behind the Lighthouse," he says now.

Dirk wooed Rita Wong away from a high-paying provincial job; acquired a new board of directors, responsible to 1st Toronto CRC, "to turn things around"; coaxed funds from the Toronto Diaconal Conference and CRWRC; recruited 24 (mainly CRC) volunteers for boys, girls and teens clubs.

Once again the Lighthouse was beaming "rays of hope to those who need help — whether they're poor Canadians, drunks, or refugees," Dirk says. "If possible we hope to pass along Christ's message of love."

The Indo-Chinese, Hispanics, and Blacks living near the Lighthouse suffer from culture shock, crowded housing, low income, and poor education; 69% speak no English.

But Rita Wong, the Southeast Asian Coordinator, can translate contracts, medical information, school bulletins, and tax forms — plus refer people for community assistance. She and Dirk find churches to sponsor refugees, then do the resettlement work.

Neighbourhood groups and citizenship classes use the Lighthouse's large meeting room, as do Vietnamese, Laotian, and Spanish-speaking refugee fellowships. Still, Dirk "didn't like closing the doors all day on Sunday." And a board report said the five nearest churches "show no meaningful pastoral ministry or evangelical outreach." Dirk got permission to begin All Nations Christian Fellowship last July.

"It's totally different from a formal church service. We share responsibility for music, liturgy, and the study session. We began with eight people, including me, my wife, Rie, and some 1st CRC young people. Now 15-20 attend. The service is in English, but one person prayed in Vietnamese last Sunday."

Before he really retires, Dirk hopes to hire a part-time person with pastoral care experience and he'd like a Spanish-speaking staff member. And, if they could only acquire the building next door and bring the place up to code, they could start a day care center for refugee children whose parents must work such long hours, and...

Reprinted from the Synodical Committee on Race Relations (SCORR) sheet #7 Spring 1984.

### Rime or Reason

Following the last decline the church was left a bit numb: the preacher didn't like the design of their antependium.

**Sy Nodd**

Sister Lynn, the serving elder, caused an uproar in the land when she chose to kiss the pastor rather than to shake his hand.

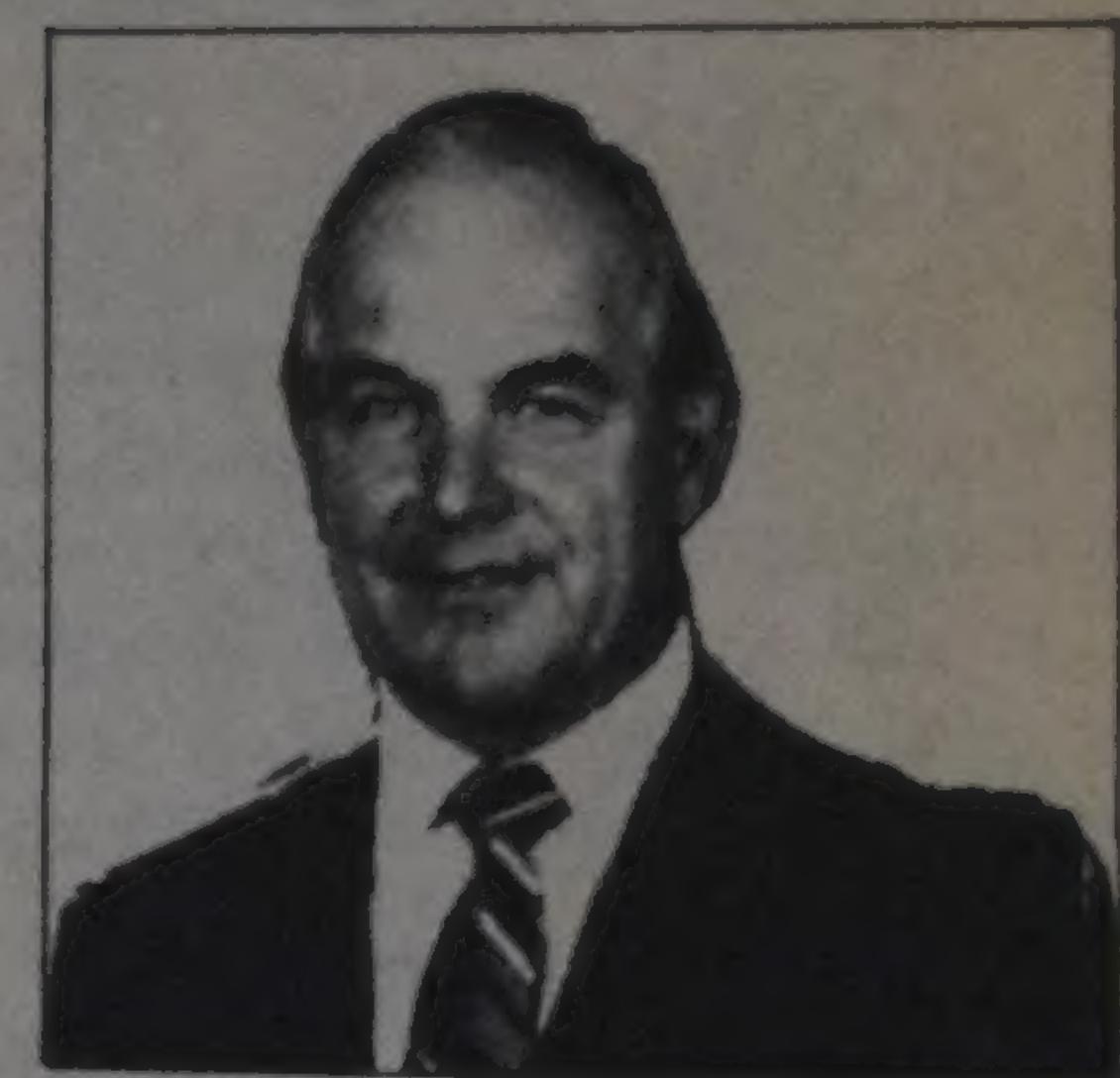
**Klaas Sis**

\* The pulpit or alter cloth



## The style of the Pope and the Roman Catholic Church

Jacob Kuntz



### Jacob Kuntz

Pope John Paul II keeps on hitting the news. His travels around the world are reported on the front pages of newspapers in the free world and millions of dollars are spent to make his trips possible.

The R.C. Church in Canada prepares itself for the papal visit in September and it promises to become the event of a lifetime for thousands of Roman Catholics.

### Two crosses for Saskatoon

A province that will not be visited by the pope is Saskatchewan. But to give Saskatchewan "a lasting commemoration of the papal visit" the Knights of Columbus in that province have embarked on a special project (acc. to the *Catholic Register* of May 12).

They have fashioned two large crosses which they plan to have blessed by the pope when he visits Edmonton.

Both crosses will be returned to Saskatoon where one will "reside" in some permanent location where it will be readily accessible to the people of Saskatchewan, and the other may be used as a "travelling cross" in parish visitations and other religious exercises.

The two crosses will be positioned near the altar where the pope will celebrate Mass and bless them. The Edmonton secretariat for the papal visit has approved the project. The Alberta Knights are also excited about the venture, and this is reflected in their willingness to assist in this undertaking."

### A letter to the Pope

In the meantime Tom Harpur, former religious editor for The Toronto Star has written an open letter to pope John Paul

II as the pontiff prepares for his visit to Canada — a letter in which the writer does not mince words. The letter is too long to be quoted in its entirety, but the following quotations (from *The United Church Observer*, Jan '84) give an impression of its content:

Following the apostolic admonition about "speaking the truth in love," I am bound to express some reservations about the "style" of many previous papal tours.

The question which springs to mind as you progress through the adoring crowds or meet in pomp with heads of state is: what has any of this to do with Jesus of Nazareth called Christ? The whole thing seems more like an ancient Roman Triumph — accorded to a victorious commander of the legions on his return to the Eternal City. Naturally people want to see you, but is there not a spiritual danger even to one like yourself in so much adulation? My fear is that there is an extreme risk here of a return to an outmoded triumphalism.

Even the local bishops of your own church are totally eclipsed or "upstaged" to the point where it seems less like a papal pastoral visit than the arrival of a king."

Finally, may I be permitted to say something about the mass-media and your planned presence here. It has often struck me forcibly when covering your other trips that while you generally have a very affable and gracious session with the hordes of journalists at the conclusion of the tour, you — alone of all world leaders in any field — never answer specific questions on any issue of burning concern. You make a simply amazing number of addresses and speeches, showing a stamina which confounds even the most energetic, but there is no real give-and-take, no real opportunity for you to hear what it is that trained outsiders seem to hear you saying.

In other words, as some friendly critics within your own church have pointed out, you travel much and speak voluminously, but seldom take the opportunity to listen.

### How ecumenical is the Pope?

Pope John Paul II may be known as an ecumenical pope who has friendly words for other Christians (even though Tom Harpur wrote: "From an ecumenical point of view many of your tours have seemed, quite frankly, a disaster"), yet in his pronouncements he is as solidly Roman Catholic as any pope before him. That comes out especially in his veneration of Mary. Roman Catholics call him "our Marian pope," who carries a large M for Mary on his papal coat-of-arms. *The Catholic Register* wrote in the May 12 issue:

Our Marian pope has been continually promoting devotion to "the new Eve, the true mother of all the living." He has reminded pilgrims that, right from apostolic times, Christians have understood Mary's essential role in the work of salvation.

On occasion, the Holy Father has stressed that Marian devotion has its origin in the Bible and in the sacred Liturgy, and is rooted in the mystery of Christ through the action of the Holy Spirit. Although she constitutes "the summit of God's creation" and "the glory of the universe," yet everything in Mary relates to Christ, depends entirely on Him."

The pope has done much in his five years of papacy to restore devotion to Christ's mother, which had slipped in recent decades. His greatest Marian act was to ask all the bishops in the Church to join with him last Mar. 25 to consecrate the world to Mary.

### Futuristic zeal?

During the last 7 or 8 years there have been consistent efforts to establish an "Association of Christian Churches in Canada," which would also have included the Roman Catholic Church. It

would have been the first time the R.C.C. would have participated in an ecumenical venture as a full member.

In June 1983 representatives from many churches agreed on a draft proposal for the new association. (The Council of Christian Reformed Churches in Canada even decided to become a member of the Association, first for a period of two years).

However, when the Canadian Council of Catholic Bishops had to make the final decision on membership, they decided against it and preferred associate membership in the Canadian Council of Churches. The practical significance of this decision is that now the A.C.C.C. is doomed.

Anglican spokesmen have expressed their dismay and regret about this outcome. Bishop Allen Goodings of Quebec City said the following:

A great deal of time and energy has gone by the boards ... a great deal of effort and goodwill is gone.

The committee has worked for seven or eight years and the Roman Catholic Church has been a member from the start. There is a tendency to "go along with it" as long as something is in the future, but as soon as it becomes the present, there is a tendency to hold back.

### Stewardship in the Barn

A lot of our giving is like the farmer's cow. Asked how much milk the cow gave, the farmer answered: "If you mean willingly, not a drop. But if you corner her in a stall, you can take about 10 litres from her." (From: *The Observer*)

## The other books

... continued from page 6  
the centuries just before the Christian era and prepare us for some of the major teachings of the N.T. such as the final resurrection. But aside from how any one individual perceives them to be of use, one of the creeds to which all office-bearers must subscribe lists those writings which the church acknowledges to be of some standing next to the regular canonical scripture and declares that "the church may certainly read these books and learn from them as far as they agree with the canonical books." What the church declares may certainly be read for our instruction, let none be so unorthodox as to suggest ought not to be read.

**Pastor J.M.V. Koole,**  
**Ebenezer Chr. Ref. Church,**  
**Trenton, Ont.**

## Editor's response

... continued from page 3.

It may help you understand why I sometimes write the way I do. Remember, you asked for the bottom line.

While studying at university I took a course in the history of the English language. We came across the period of the Norman Conquest (1066-1200). With the Norman Conquest came the introduction of the French language to England. French was spoken for two hundred years after 1066 by the upper classes in England. English was considered boorish. Not until Chaucer came along in the fourteenth century did literary English gain some respectability again.

Since that time, however, English did feel the further influence of French and other Latin languages. Since Latin words were often used to explain technical and academic concepts, such words retained a sense of "status." The more simple, English words did not always rank.

It is interesting to know that often the simple one-syllable words in our language having to do with every-day living are English or Anglo-Saxon in origin: like wife, life, man, pan, stone, bone, street, meat, tree, bee, house, louse, hand, band.

Some words were considered vulgar because the common people used them. Words like urinate, defecate, or posterior, all Latin words, were considered more sophisticated and "clean" than their Anglo-Saxon counterparts.

### Being down-to-earth

I have always resented that kind of snobbery. Especially because I grew up in Northern Holland (Friesland) where our language was fairly down-to-earth.

Add to this the fact that when I first lived in Canada I worked in a factory for five years. I was quickly introduced to the kind of language used there. Now I always make it a point to

distinguish between "swearing" and "swearing". Using God's name in vain to me was swearing that I had to stay away from and even speak against. Using down to earth language was of no consequence to me, and I would not frown on it as I would on blasphemy.

Add finally that I taught in a downtown Toronto high school for six years, where I maintained personal relations with my students. Out of class I led a Bible study. In class I would explain to them my Christian faith. Again I did not focus on their use of "vulgar" language (vulgar means of the common people) but on the religious direction of their hearts.

Now I am editor of *Calvinist Contact*, and I am confronted with a readership some of whom take offence when I say, "So here we are left holding the conquest bag," or "Eat your heart out, all you Chernenkos and Reagans." I do not use "vulgar" words, but I still like to be down-to-earth at times.

Because for me it breaks down pretence and brings down a message to its common, simple level of Anglo-Saxon words like man, house and wife.

I too love my Lord and Saviour Jesus Christ. I too pray for Chernenko and Reagan. But the plural form "Chernenkos and Reagans" was meant to signify the rulers of this world. They have reason to be jealous of us, because we have a Lord in Heaven who rules over all the earth. To these rulers I say, "eat your heart out." Your position may seem powerful, but it is nothing compared to that of a follower of Christ. "You will die like mere men; you will fall like every other ruler" (Psalm 82:7).

Sorry Gerrit for being so long-winded. The bottom line was not meant just for you. Thank you for your letter and the opportunity to explain myself.

**Bert Witvoet**

# School

## Chalkmarks

### Grandparents come to school

The grandparents came out in full force when Fruitland John Knox Memorial Christian School, Ont., had them over for open house and lunch. After 160 seniors got a chance recently to see how their grandchildren experience Christian education. The special day was capped with a performance of the musical "Back at the creekbank" for the entire community.



Grade two students sharing their stories with a few "older" students.



Grandparents and residents of nearby Shalom Manor enjoying luncheon in the school gym.

Photos by J. Van Breda

## Consumers start young

Preschool children are proving that it's never too early to learn good consumer skills.

Response to early testing of Consumers: Start Young!, a consumer education kit being made available to provincial nursery and day-care centres, has been "exciting," according to Mike Flynn, who co-ordinated the project for the Ontario Ministry of Consumer and Commercial Relations.

"We're really encouraged by the response we got from 43 pre-kindergarten schools in London, Toronto and Mississauga. Parents, early-childhood educators and kids love it!"

The kit, aimed at teaching basic consumer concepts to children aged four to seven, is the first of its kind in Canada. Work began on the project in 1980 when the consumer ministry commissioned the University of Guelph to assess the need for preschool consumer education. The university study, which involved interviews with Ontario educators and assessments of existing preschool consumer education programs, concluded that children can absorb basic consumer concepts at an early age.

The kit consists of an illustrated storybook, a slide-tape presentation, a teacher's manual and a resource book which lists material that can be adapted to preschool consumer



education.

"Consumer concepts need to be related to a child's own experiences," says Flynn, who heads the consumer ministry's Consumer Information Centre.

"Ask children where money comes from and they'll say the bank. They know where to get it but they don't know how it got there. This is where the kit can help by putting a child's observations into context."

"Children are curious and impressionable. Our studies show they can benefit from consumer education at an early age."

Parents and early-childhood educators were surveyed for ideas that formed the basis of the education package, which teachers have found adaptable to a variety of ages, classrooms,

school types and curricula.

Dr. Kathleen Brophy and Dr. Louise Heslop, who worked on the project for the University of Guelph, hope the kit will also encourage parents to join the consumer education process.

"Parents usually don't have specific goals for their children's learning of consumer skills," says Heslop. "Much of the teaching process is unintentional on the part of parents and occurs mainly through imitation."

Although the kit is only available to nursery and day-care centres, the storybook may be obtained free of charge from: Consumer Information Centre, Ministry of Consumer and Commercial Relations, First Floor, 555 Yonge St., Toronto, ON M7A 2H6

## Canada student exchange: Abbotsford and Toronto get to know one another

Time seemed to creep by for Abbotsford Christian High School Grade 12 students in B.C., who were looking forward to an exchange visit with their Toronto District Christian High School student twins, who had visited the month previously. An anxious group of kids were waiting for their bus at 6:30 a.m. on May 10, to begin the long anticipated trip. At Vancouver Airport the usually boisterous bunch filed meekly through the checkpoints

into the plane. For many it was their first plane trip and the uncertainty of things to come was noticeable. After the DC 10 had taken on a full load of passengers, it taxied down the runway at exactly 9:00 to begin its long trip to Toronto. Seatbelts had to be fastened most of the time because of turbulences.

On arrival the group was taken to Toronto District Christian High where fragile ties were strengthened and

renewed during a potluck dinner. The coming week proved to be hectic but exciting. Many visits were made.

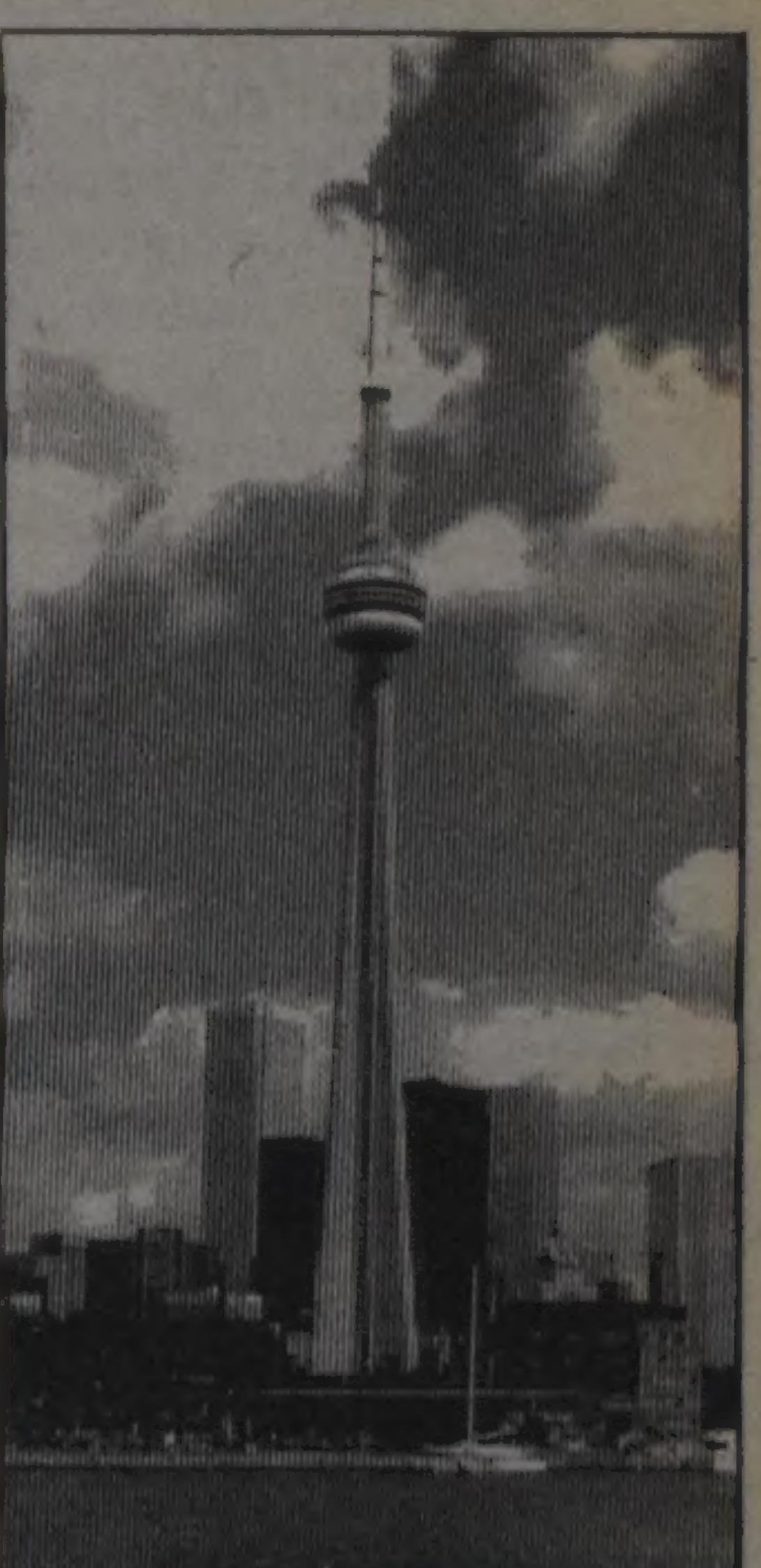
Canada's Wonderland and a visit to Niagara Falls were considered by most students to be the most worthwhile events. The visit to Pickering Nuclear Power Station and the Ontario Science Centre was held on May 11. The day was concluded with a dinner at Lord Stanley's where good food and music was enjoyed. The

weekend was spent with the host families.

The Mayor of Woodbridge welcomed the visitors during an assembly at the school on Monday morning. The school drama class performed some skits showing their ability. A visit to the McMichael Canadian Collection at Kleinburg gave the students an appreciation of the work of the Canadian artists.

A visit to Ontario without seeing some of the automotive industries is unthinkable and a tour of the Oakville Ford Assembly Plant took care of this. Wednesday was spent in the city of Toronto. After sightseeing and shopping in the morning we enjoyed the play "Ain't Lookin'" from the novel *Chappie and Me* presented by the Toronto Workshop Productions. The Toronto skyline is dominated by highrise apartments and office buildings but high above all these rises the C.N. Tower and we were ready to look down upon the city from its observation platform. It was beautiful to see Toronto from this angle.

The farewell dinner at Ed's Warehouse was a unique



The CN Tower was one of the highlights during the visit to Toronto.

experience. The most difficult part of the trip was the goodbyes at the airport; tears flowed freely, but after the plane had circled around the airport once and pointed its nose west most of the sorrow was forgotten. The T.D.C.H. people showed themselves to be excellent hosts and their hospitality will not quickly be forgotten.

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# Metaphors we live by

## S. Keith Ward

Maybe you were once expected by a teacher to define a metaphor as "a comparison of two unlike things not using 'like' or 'as'". If so, it would not be surprising that you think of metaphors as poetic language, the tools of a poet's trade, not anything that concerns ordinary mortals.

The real essence of a metaphor is understanding — *and experiencing* — one kind of thing in terms of another, and we are beginning to discover that human thoughts are *largely metaphorical*, even the most basic and ordinary ideas we use to understand the world.

This fact is obvious in many places in our language. For example, we think of argument in terms of war: "Your claims are *indefensible*..." or, "You disagree? O.K., shoot," or "I've never *won* an argument with..." There are other ways to think of argument because it does involve a certain amount

of cooperation, but we habitually think of it as war.

What about the way we talk about time? We describe it as being like money or some valuable commodity. "I am *wasting my time*," or "This will *save you hours*," or "That flat *cost me two hours*," or "It will be *worth your while*." We could, of course, think of time as circular, in repeating patterns from day to day, or as being like a pendulum. But we have quantified it to make the concept more manageable, and as a result we make certain aspects of it more obvious and hide others.

## Misuse of metaphors

The problem with such metaphors and many others is that we begin to confuse them with the thing we are using them to understand, and as a result we lose contact with the main subject. Christians are no less susceptible to this weakness than others, for we too use

metaphors as part of our basic thought processes and thus are apt to misuse them at times.

Throughout history, Christians have had two basic models to explain reality. I call these the way of total depravity and the way of analogy. The way of total depravity sees the world in terms of a gulf between the ideal and concrete reality. In the early church this produced the gnostic tendency, the tendency to be skeptical about creation having any good left in it. Today this tendency is typically protestant and evangelical, and it leads people to abandon the secular world for a distant divine ideal.

The way of analogy is the result of a medieval tendency to see the world as a metaphor of God's truth, an opportunity to find out about God by evaluating his works. The creation then seems like a work of art, as it were, and human beings can be God's image-bearers by being artists. Just as

God created things in such a way as to communicate with his creatures, so human beings should create things that communicate the truth about life and the Creator God, especially because human reason makes it possible to detect the truth in the world around us. This view is typically roman catholic, although it can be found in many other communities as well.

## Naive view of language

Now, we might criticize either of these models, finding the theological weaknesses in seeing God's creation as structurally inadequate or in trusting human reason to get the message. But what is our alternative model?

In all honesty, I think that in the reformed community we often value philosophy more than art, scholarship more than creativity. We like to surround the truth of God's word with firm bands of words. If we do see

things his way, we probably have a naive view of how language works, and may need to reconsider how it is that metaphor enters our basic way of understanding. Any metaphor reveals and conceals various aspects of our experience.

The upshot of all this is that we shouldn't get so tied to our metaphors that we can't tell the difference between the metaphor and the reality it is supposed to explain. When Jesus tried to explain the Kingdom of God in Matthew 13, he used a whole string of metaphors. No one was adequate. Surely we should not be any less modest about our metaphors than the Creator was.

*Dr. Ward is Acting President of The King's College in Edmonton, Alta.*

# Trinity College appoints new President

## Linda M. Bleize

PALOS HEIGHTS, IL — Kenneth B. Bootsma, Ed.D., of Bellflower, California has been

appointed the next president of Trinity Christian College. Gise Van Baren, chairman of the college's Board of Trustees,

made the announcement following a special board meeting May 23. Dr. Bootsma will assume office September 1, 1984.

In making the announcement, Mr. Van Baren stated that the board had voted unanimously and enthusiastically for the appointment. He added, "Dr. Bootsma brings to Trinity a number of qualities that closely match the needs of the college at this time; he is a proven administrator and an articulate spokesman for Christian education."

Audley Lemmenes, chairman of the board's Search Committee, said he was impressed by "the enthusiasm which Dr. Bootsma brings to the role of president as the one who leads in promoting the advancement of the institution."

When asked to comment on his appointment, Dr. Bootsma replied, "Serving as president will be an exciting challenge. I firmly believe God is leading me to this work. Trinity has something unique to offer among our reformed colleges. It is well-established, but has a tremendous future, and I look forward to working with its dedicated staff in helping the college achieve its goals."

Currently, Dr. Bootsma is superintendent of the Bellflower Christian School System in Cerritos, California, a position he has held since 1977. Prior to his work at Bellflower, he was executive director of development at Calvin College and Seminary in Grand Rapids, Michigan. He has a wide range of experience in teaching and administration.

## Mission letters

Every two or three months says the mission manual write to the home churches (and may the Spirit say: write).

Write to the calling church write to the supporting churches write to your helpful friends who name your work in prayer and to whoever will read and consider awhile.

Say to them: greetings, brothers. Say what concerns and occupies your heart and days; tell them you need them tell them you are doing their work.

Remind yourself and them of grace and judgment, peace and joy, hope and a battle fought and won.

Speak of a King and His kingdom.

Speak of a field full of thorns where flowers grow. Speak of the wheat where the sickle encircles and sweeps.

How swiftly moves the scythe! Let there be dancing on the floor of the threshing yard.

Let there be joy at the threshold for many have longed to see have longed patiently even bitterly longed to see some of this gathered harvest.

**Rev. Frank Sawyer,**  
Puerto Rico  
CRC World Missions



high school this fall; and son Paul, who will enter seventh grade this fall.

## School exchange information

**Infosevec** is a quarterly newsletter published by Sevec, the Society for Education Visits and Exchanges in Canada. It is produced as a service to those interested in educational, cultural exchanges and visits for all Canadians. It carries news of exchange activities, programs

and policies; information on the people who make exchanges possible; organizers, participants, parents, directors, advisory council, patrons and professional staff. For more information write to Infosevec, 1580 Merivale Road, Ste. 505, Ottawa, ONK2G 4B5.

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## Feature

# Wife battering: skeleton out of the closet

### Number 1 of a 3-part series

Ineke Parlevliet

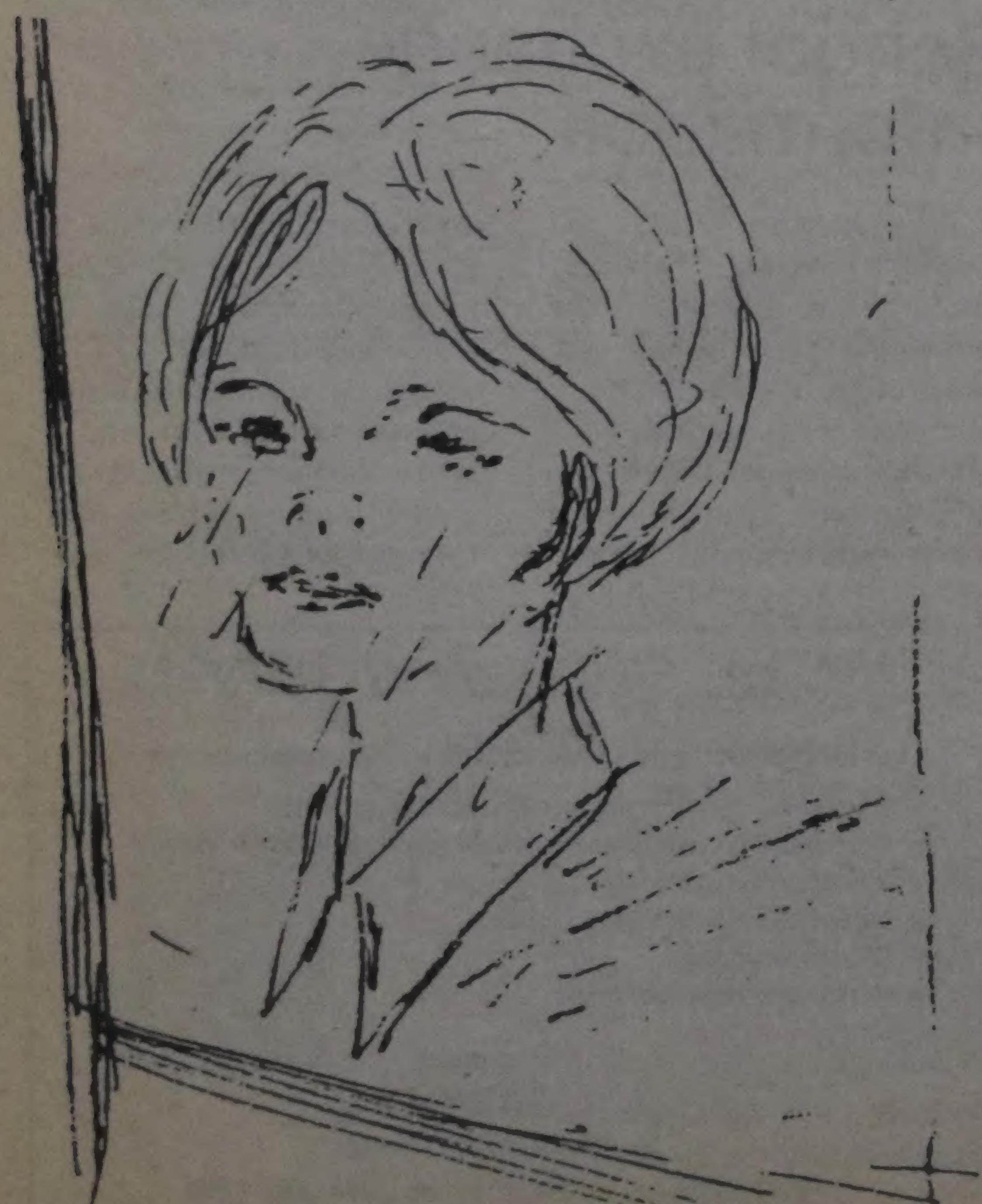
*There is nothing new under the sun. This applies also to wife battering. Wife battering has been going on for ages, but was known as "the silent crime." Cries of women were muffled behind closed doors, and society at large either pretended it did not know about the use of violence against women or it ignored it. The matter was swept under the rug of "domestic affairs," where the State had no business to interfere.*

It's only a few decades ago that the Napoleonic Code dropped the statement "women like walnut trees should be beaten every day." In Africa, however, the rule that women and camels should be beaten, is still in use. In our own society the familiar phrase "rule of thumb" still reflects the ancient right of a husband to discipline his wife with a rod "no thicker than his thumb."

We can be thankful that during the last ten to twenty years the cries of abused women have grown loud enough to be heard by our government leaders and law makers, due mainly to the work of active women groups. No longer is wife battering considered a private, domestic matter; instead, it has now become a criminal act, which enables police to arrest the batterer and to prosecute him. As long as the police has "reasonable and probable grounds" that the man is a danger to his wife, they can arrest him and charge him with wife assault. They don't have to have witnessed the beating.

The new Family Reform Act has made these provisions possible and more and more police headquarters now have on staff a special "Designated Assault Officer," who deals only with domestic violence.

Since the skeleton is finally out of the closet, intensive studies have been carried out in the area of physical, psychological and sexual abuse of women and children in the



"No longer is wife battering considered a private, domestic matter..."

out or be threatened with a knife or gun? True, women are no angels either. They can nag, whine, complain or do a poor job at home. But even cases like that — and they are NOT in the majority — still do not give the husband the right to abuse his wife.

Wife beating may be triggered off by a marital conflict, but its cause has in essence nothing to do with external circumstances. It lies within the batterer's own mental make-up and crippled emotions, which can often be related to a variety of sources. Only a trained counsellor may be able to unravel these and help the person along on the road to self-control and responsibility.

### Traditional view

One of the causes of wife beating is to be found in the still lingering traditional, centuries' old view that women are the property of their husbands and belong to some kind of inferior human race. The wife's main reason for existence is to provide pleasure and care for her husband and to bear his children. Even today an orthodox Jew will still thank God in his daily prayers that He didn't make him a woman.



"Women often remain in their destructive marital environment because they are taught by their church and clergy that they have to be submissive to their husbands and that a good woman can change him."

the blame. The submission of a wife to her husband is a God-given command and it is certainly not in agreement with His Word that many wives today refuse to accept this

situation soon reversed to the same old pattern of a build-up of tensions, then a violent explosion and finally again a period of remorse and apologies that rekindle the hope that the

*"Being a child of God, created in his image, bought for a dear price, can never mean to be subjected to humiliation, degradation and violence."*

Especially in the Middle East and Far East the position of the woman in society is far below that of her husband. Her "value" is determined by the "use" her husband gets out of her.

One of the residents in our shelter, a Vietnamese woman, told me that a girl in her native country is already taught at school that when she marries she becomes the property of her husband. He can discard her any time he wants, as if she were a piece of clothing he didn't need anymore. Yet, at the same time, the relationship between him and his own relatives is as precious to him as his own arms or legs. To lose one of his close relatives is like undergoing an amputation. Consequently, in a marital conflict his relatives will automatically side with him and reject his wife. She is always in the wrong, no matter what.

We still see traces of this attitude in many of our western countries. But it is my personal observance that the more East we go, the more submissive the woman's role is in marriage and society. There is, for example, a world of difference between the status of a modern American woman and that of her Italian sister.

### Submission and love

Also religion gets its share of

principle of submission. However, submission is not slavery, as Tim La Haye points out in his "Six keys to marital happiness." The husband has received the command to love his wife as Christ loves his Church.

Unfortunately many people often separate the wife's submission from the husband's love, which of course pulls the Christian concept of submission totally out of proportion. Christ has elevated women through his death on the cross to be his children, exactly as He did for men. Being a child of God, created in his image, bought for a dear price, can never mean to be subjected to humiliation, degradation and violence.

Nevertheless women often remain in their destructive marital environment because they are taught by their church and clergy that they have to be submissive to their husbands and that a good woman can change him. Well, she cannot.

Most women coming into our shelter have left their husbands before, but went back for a variety of reasons, among others the solemn promises made by their spouse that they would change their violent behaviour, go for counselling and become a better husband and father. But after a short period of wining and dining, the

batterer will change and remain loving.

Some women have left their husbands, four, five times and even more until at last they realized that the more often they went back, the deeper they were digging their own graves of hurt, despair and pain.

No wife batterer will ever forgive his wife for leaving him, unless he really wants to change, and he will take revenge for "what she dared to do to him." Consequently she is now worse off than before. The underlying reason is that the husband's motive for wanting his wife back is not made out of love for her, but out of a deep-ingrained desire to regain his control over her.

**Continued next week...**

Ineke Parlevliet is a social worker living in Niagara Falls, Ontario

Illustrations from brochure: *Wife Assault: The Silent Crime* published by the Support Services for Assaulted Women.

# I wish forever to remain unknown

## John H. Martens

In the late 14th century the schools of the Netherlands had an excellent reputation and especially the Latin school in Deventer in the East of the country enjoyed a great fame. In the year 1392 a twelve year old boy arrived in town and with shining eyes asked — tired as he was — where he could find the famous school.

The boy had made a long trip. He had travelled all the way from the village of Kempen, some forty miles from Cologne. His father and mother, John and Gertrude Haemerken always knew that their son Thomas was a bright boy, fond of whatever books he could lay his hands on. At the age of ten he already knew more Latin than the local priest and at the latter's urging the decision was made to send Thomas north to the Netherlands, to study and make himself a career in whatever direction the Lord would guide him.

Deventer seemed just the right place to go, for here for a long time already promising young students of the Rhineland and Lowlands had been sitting at the feet of famous teachers and had drunk from the fountain of knowledge.

## Follower of Geert Groote

In Deventer Thomas Haemerken, more generally known as Thomas à Kempis, became a follower of Geert Groote.

During Groote's lifetime there was a movement afoot in the Netherlands and adjacent regions which sought a deeper

spiritual life combined with practical Christian action. Geert Groote, who lived from 1340-1384, was a rich man and hailed from the merchant-class of the ancient Hansa City of Deventer. After first living the life of a man of the world, he subsequently took deacon's orders, which entitled him to preach and go on speaking tours in the Netherlands. His fulminating against abuses in the Church, alarmed his superiors, however, and in 1383 he was told to stop preaching.

Already the next year Groote died (1384) in his house in Deventer, where he had gathered a number of followers around him, who had adopted the simple prayerful way of life which Groote advocated. Other like-minded people followed in Groote's footsteps and became adherents of the lifestyle known as the "De-Votio Moderna," not only in Deventer, but in many other towns in the Lowlands.

After Groote's death a certain Floris Radewyns became the moving force behind the "devotio moderna," and it was Radewyns who gave the movement its name of "The Brethren and Sisters of the Common Life." Soon in numerous towns throughout Holland houses could be found, where men or women engaged in spiritual contemplation, as well as in physical work. Yet, these houses were not monasteries or convents. Permanent vows were not required and it seems that they had something in common with our modern "retreats."

In Deventer and elsewhere many scholarly types

congregated in the house of "the Brethren of the Common Life" and they considered it as their Christian duty to teach young and bright students, which they did with great success.

## His famous booklet

And so it was that Thomas à Kempis studied at Deventer's famous school for seven years and was instructed in Latin, History and the Church fathers. It is to his genius that we are still indebted for that little book, known as the "Imitatio Christi" or the "Imitation of Christ."

In it Thomas à Kempis no doubt reveals much of his own insights and thoughts, but he also echoes sayings of his teachers Geert Groote, already dead when Thomas arrived in Deventer, and Floris Radewyns. Fact is, that a Kempis' "Imitatio Christi" remains after the Bible the most widely read work of Christian literature in the lands of Christendom and beyond. It can still be bought in paperback or hardcover in almost every book store.

Thomas lived a long life and became in later years subprior of the monastery of Mount St. Agnes near Zwolle in Overijssel, where he died in his ninety-second year, Anno Domini 1472. During his long life he wrote many books and treatises, but none surpassed in devotional scope and celebrity his "Imitatio," which has been a source of inspiration and balm for many generations of Protestants and Catholics both.

At the age of twelve, Thomas à Kempis entered the main gate

Thomas à Kempis (1380-1471)



The inscription under this portrait of Thomas à Kempis reads *Super omnia, et in omnibus requietus, anima mea in Domina semper, quia ipse Sanctorum aeterna requietus* (Book III, Chapter 21 of *The Imitation of Christ*). There have been more than 3,000 editions of this famous work.

of Deventer, never to return home or see his parents again. Almost eighty years later his task was completed and his beloved books would henceforth remain unopened. For Thomas cherished his books, declaring throughout his lifetime: "I prefer most to be with my books in solitude."

This withdrawn man, sometimes characterized by critics as an impractical figure, lives on as long as the spirit

moves mankind, in the unforgettable words of his "Imitatio."

Thomas à Kempis is and remains a well-known figure of the Netherlands scene. And his wish, expressed in the Latin words: "Ama Nesciri" (I wish forever to remain unknown) did somehow not come true.

John Martens is a student of history and freelance writer from Listowel, Ont.

# So you want to be a volunteer

continued from page 4.

## A second example

Now let's look at another example. This time I volunteer for Family and Children's Services. I'm asked to spend some time with a young woman, who has three children. She has split up with her common-law partner and is now on her own, collecting welfare. The children do not all have the same father. The mother is depressed and bitter and the children are not receiving the kind of nurturing they need.

I'm the volunteer ... what do I do? ... what do I feel? I'd feel the same feelings we mentioned earlier. I'd feel nervous, judgmental, and not much of a common bond. So what do I do?

Do I tell her to stop yelling at her kids so much since it only upsets them more? No, I don't, because she automatically would feel like an "expert" has come in to tell her what she's doing wrong!

Do I then pray with her and tell her she can only solve her problems by giving her life over to God? Again, probably not. If I come across as having all the answers I will probably turn her off. Volunteering is not primarily evangelism. It is first of all, being compassionate.

Should I then say, "Let's clean up this house — it's a mess, and no one can feel good about themselves living in such a mess"? Again I'd say no. We're not there to make sure she has a clean house, we're there to help her feel more respectful of herself and cared about first.

## Be yourself

I don't think we, as volunteers, need to have all the answers. In fact, what I think we need to do or know, is very little. Mostly, I listen; I listen to her complaints without glancing at my watch and saying, "Oh, it's time to go home already" I say to her, "Boy that is tough, how do you keep going?" Let her talk

about it. Maybe I tell a few jokes, help her to laugh. Maybe I cry with her when she cries.

In short, I just "am me" with her. I don't do anything terribly special; I don't need to set her straight overnight. I just try to let myself be a person with another person.

common concept in Christian circles of service. As Christians our behaviour is to reflect our faith in God, and to reflect his compassion toward us by demonstrating our compassion for others.

I wholly endorse and support this concept. But I am also

question, "For whom am I volunteering?"

I hope what I've talked about here doesn't appear too heavy or deep. Volunteering is nothing more than striving to be what it truly means to be Christian. But because this can be difficult, I would recommend

*"When I can step through and past my own judgment, lifestyle and fears, and just be myself, then I can accept the person before me."*

When I can step through and past my own judgment, lifestyle, and fears, and just be myself, then I can accept the person before me. When the other person feels that acceptance, then I am on the way to being a truly effective volunteer; that is, when I am meeting the needs of the other person.

## Ask for whom?

One last question. For whom do I volunteer? There is a

aware of a subtle twist that can occur. Sometimes Christians can become guilty of performing a compassionate act because it fulfills our service requirement.

An example could be a weekly singing group visiting a Nursing Home. This could be used to make us feel like a good, responsible Christian, rather than truly meeting the needs of the residents there. To avoid this trap we should initially and periodically ask ourselves the

question, "For whom am I volunteering?"

John Martens is a family and marriage counselor in St. Catharines. This article was originally prepared as a workshop for people considering volunteer work.

## Feature

# Mental health conference addresses problems, offers solutions

Keith Knight

The Canadian Mennonite Health Assembly recently held its annual meeting in Vineland, Ontario. The Assembly consisted of about 120 Christian health care workers in homes for the aged, retirement homes, half-way houses, and hospitals. During those three days Rev. Marvin Hein of California, who is north American vice-president of the Mennonite World Conference, and Dr. Clyde Lansdell, a Christian psychologist associated with Bethesda Homes in Vineland, Ont., addressed the topic "Wholistic Ministry." They spoke of servanthood, of emotions, of the need for affection, and self-esteem. Keith Knight attended the conference and found the material worth sharing with readers of *Calvinist Contact*.

## Revolution of rising expectations

We are living in a Revolution of rising expectations, according to Christian psychologist Dr. Clyde Lansdell. Leisure time and technology are to blame for this revolution.

"When I was a young boy growing up in Alabama I picked cotton for 12 hours a day. When I came home all I wanted to do was to eat and go to bed. I didn't think about jogging, or going out to play tennis or dancing at a disco. I had had my physical exercise."

He said that when young couples start out in marriage they are faced with the option of getting out of a marriage if it doesn't work. Most of them expect that it won't last too long. Next they are faced with insatiable desire to have everything which their parent's didn't. They want to start out with a house, all the appliances, an enviable wardrobe, two cars, plenty of leisure time so that they can enjoy their other adult trinkets such as boats, golf, tennis, etc.

"Then there are the adult toys," he said. The VCRs (video cassette recorders), elaborate stereos, home computers, video games, snowmobiles, skis, motorboats, campers, trailers, cottages. "This is indeed the Revolution of Rising Expectations. And if you don't have something, then you firmly believe that you have the right to get one by any means possible. Why is shoplifting so prevalent? And corner grocery

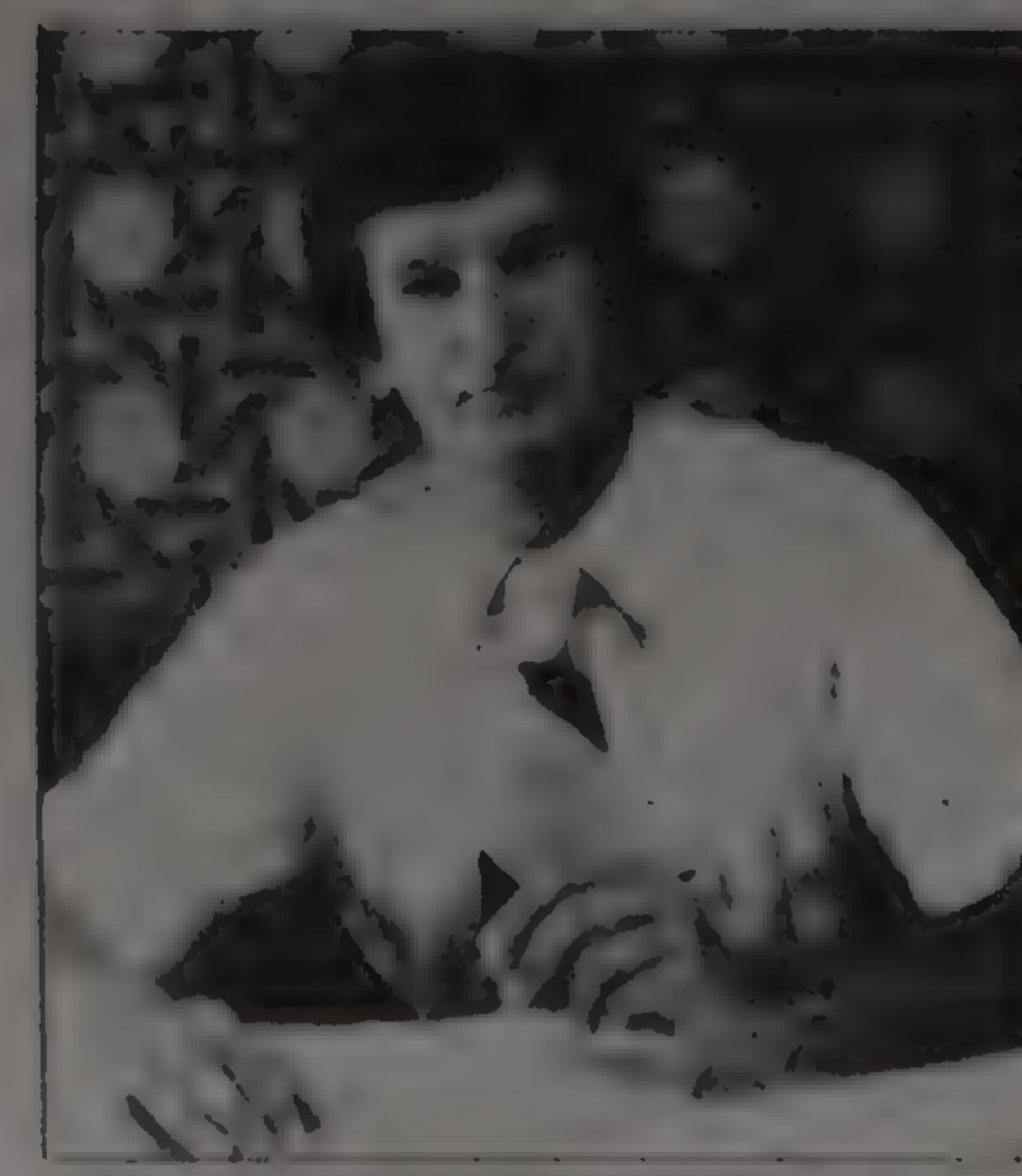
store robberies? And rape? If it feels good do it, or take it!"

The increase in leisure time also allows today's society the luxury of extensive travel and long vacations. "Young people fly off to Europe for a few weeks or months simply because others are doing it. A mid-winter trip to the south is normal fare for the Canadian family."

But, according to Lansdell, this revolution has its serious consequences. "Depression is rampant. We are a depressed people, filled with anxiety and worries. We carry the burdens of the entire world on our shoulders. Our forefathers were known by their calloused hands. We will be known by our furrowed brow."

A depressed people needs counselling. "Universities are cranking out psychologists and para-counsellors by the thousands ... and they all have work. School-age children receive counselling. Pastors are engaged in pre-marriage counselling, marriage counselling and old age counselling."

Leisure time should lead us away from a life of self-centredness to one of service to God. "We are too busy trying to enjoy life and not busy enough being fulfilled in Christ." He went on to encourage increased involvement in church activities and in personal Bible study.



Keith Knight

## Working as an independent servant

Independence. Most of us seem to thrive on that, and that notion is even often passed off as being reformed — we have freedom in Christ. We usually translate that freedom to mean that we can "do our own thing" but that it be done Christianly.

Rev. Marvin Hein, recently addressing a gathering of Christian health care workers, said that our independence should be viewed as servanthood. "We don't belong to ourselves. We are servants. We were bought. There is someone who owns us."

He said that the servant never forgets his employer. "The servant's time is never his own and the servant's job is not just his job. That's something of how we need to see ourselves when we are God's servants: How we work, how we earn, how we spend, how we relax, how we witness."

Servanthood means becoming more like that backwoods boy who hadn't received much formal education but one day was confronted by a draft questionnaire. He didn't know very much about conscription except that there was an army and someday he'd probably be a part of that force of men. He had just taken that for granted. But when he looked at the questionnaire, he was confused. He struggled with the questions because the words and sentences were too complicated for him. Finally, in desperation, he simply scrawled across the top of the paper in large letters these words: "I'm ready when you're ready."

"That's the attitude of the person who belongs to God and lives in an attitude of servanthood," said Hein. "Such a person does not necessarily know what God wants, but he's ready when God is. That person realizes that life belongs to God, so if God wants to move, I'm ready."

## When opportunity knocks: Love!

Keith Knight

It is often said that we reformed folk would rather show our love by a chequebook than with a hug. We have been taught to intellectualize our faith, not feel it.

Rev. Marvin Hein, recently speaking to a gathering of Christian health care workers, encouraged an increased use of physical love. "Whether or not we love is not conditioned by whether or not a person is young or old, rational or senile, mentally alert or neurotic." And yet, for most of us it is just that. We tend to care for the extraordinary person — the old, the physically or mentally handicapped — by placing him or her in an institution, often without feeling the need to display our own physical compassion for them.

God's love, says Hein, isn't measured out on the basis of how it will be received. It is simply offered freely.

Hein used the example from Matthew 26 where the woman in Simon's house poured out that expensive perfume over Jesus. Jesus never censured her. She was revealing an unconditional love. "If you operate your life on conditions, you will always find yourself doling out your love through a medicine dropper, not pouring out your life."

"Life would be far different in our homes and churches and

hospitals and retirement centres if we didn't worry about whether or not we were contributing more than our share. The woman with the perfume wasn't moved by mathematics. There was no medicine-dropper quality to her love. She just poured it all out."

He spoke too about loving opportunistically. Love should be impulsive; not calculated. We may feel too shy or too awkward about doing a good deed, and if we think long enough about it, we'll probably never get it done. "Many things are done best when they are done impulsively at one moment in history. There may never be that other chance."

This happens with the impulse to send a letter, to tell someone how much we appreciated something he did; the impulse to give someone a special gift. "The tragedy of it all is that so often we hesitate, because our love is not opportunistic, and our impulses are strangled to death before they are born."

Life passes by quickly; children grow up before we know it; those around us who need special attention will have moved away or passed away by the time we are ready to devote some attention to them.

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## Family

### Jean Dykstra replies to letters (3)

Two years ago Jean Dykstra, recently widowed then, started writing a series of articles for Calvinist Contact named "Windows." She received many letters and phone calls as a result of that series. Unable to respond to all these forms of communication, she has agreed to answer several of the letters in a short series of three or four articles.

#### Answers to letters from young people

I'll use your first initial. Some of you have received a reply when you left your address. Many questions and struggles are very similar. It makes you realize that you are not alone, and basically you are facing the same thing: "How do we go on without dad." Many of you express fear, and that is understandable. Jesus knows how easily we become fearful. I think that is why we are often told in his Word, "Fear Not." Take time to look it up in your Concordance. We all have to learn that if Jesus is part of all of our life, fear has no place in our hearts. Fear is not from God. Try to remember this.

**A, J, B, and V:** Your heavenly Father can be trusted to take care of your fears also! Bring all your needs before Him every day. I do understand that on many occasions you just need a man to talk to. I see this in my own sons. Even if my answer is most likely the same as if it had been given by their father, if he was here, it is just not always accepted from Mom.

Just remember, your Mom has probably searched for an answer prayerfully, even during the nights as she struggles for the right answer. Do not take her advise lightly. She is placed in a position of authority by whom? An all wise God who saw fit to give her that responsibility, one she did not choose. She also knows this same God has promised to never leave or forsake her, and if she lacks wisdom, to come to Him who gives her all she needs.

That same God has given you precious promises, especially to you, the fatherless. Here is one from Jeremiah 49:11: "Leave me your orphans, I will protect their lives." or Psalm 10:18 and Isaiah 54:13. There are many more as you search the Bible prayerfully for them.

I know that you think no one understands. You have already learned that putting on a brave front is not the answer. Do seek advice or just have a talk with your pastor, church elder, or a

close friend who knew your dad well. Often it is hard for teens and children to put into words how they feel about having to go on without a dad. But remember, it is also hard for friends or relatives to know what to do if you pretend you can handle it all by yourself. You are lonely and hurting very much, and now you're afraid of getting hurt more.

I also read in your letters that you realize your mom can never take your Dad's place, completely; she would if she could. On top of it all, you have made your mom fearful that she is not much help to you. This makes you feel guilty, as you take your frustrations out on the one that loves you the most. Even that, I'm sure she understands, it stays between you and your mom, and your family and the only thing to do is admit it — talk it over, and then together bring it all before the Lord. One of my boys said, after I told him that I understand, "Oh, no you don't — you still have your dad." The two losses are related, and yet so different.

**C.: You want to be independent?** Basically that is good, as that way you grow into a mature person. However, if you are trying to get away from your responsibilities at home (and you do have some you know), remember your mother does not expect you to take your father's place completely. But if all members take on certain duties, and also discuss family situations and needs, you will find it very rewarding, along with your younger sisters.

If you leave home now, in order to be away from it all (and perhaps trying to escape the hurt!) you will find that after a while you will be even more lonely than you are now, as I sense in your letter that you are not willing to let God have a say in your life either. After a while others will leave you alone and you need them as much as they need you! Reach out a loving hand to those in similar circumstances, even if just sharing the "I understand" attitude. You'll find it returned

double or more. Study God's Holy Word as you daily search his will for your life. He cares about you, and is waiting for you to let Him in. He will fill that emptiness in your life and heart.

**And here I like to say to Mr. and Mrs. S.** who ask what they can do for the children; just remember them from time to time. When you take your kids to the zoo, or whatever, take a fatherless child along, the age of your own boy or girl perhaps. And visit the family sometimes, making it a point to ask about their school or hobbies. You'd be surprised how little it takes to make that child happy. But it must be genuine; children can tell the difference. And a teenager will never forget that you spent some time teaching him or her to drive the family car.

The following I should say to church families. I don't like

doing this, but so many widows have pointed it out to me, that I feel I should not ignore it. Apparently some teenagers become rebellious because in their great loss and sorrow, they found no help from Church members. Subsequently they expected security, love and understanding from their home church. When it was lacking, they began to doubt the sincerity of the church family. Some leave the church, or take little interest in church activities.

We must all become more sensitive to their needs. And when they do come back to church, looking and acting a little different than what is expected, please welcome them back. Their outward appearance may well be to draw attention, so you'll notice them. So do take notice, and show by word and action that you really care.



Jean Dykstra

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## Youth

# A student's view of christian education

### Joyce Klein-Horsman

I'd just like to start off by saying that I am very thankful to God for bringing me through twelve years of christian education. He has guided my parents in making the initial decision to send me, along with my brothers and sisters, to a christian school.

My parents trusted God to help keep us kids in school and, sure enough, He came through by blessing them financially, thus enabling us to continue. Needless to say, God has blessed many other families who have trusted him to bring their children through christian education.

Now that I am no longer in a christian educational system, I find that I appreciate education that I did have all the more. What I gained in those twelve years could never have been matched in any public school system! Every one of my teachers was a believer and was dedicated to teaching from a christian perspective. But the teachers weren't just teachers, they could be friends too. I could always come for help, and they would always be willing to give it because they cared.

Grade school taught me all the basics, more than I realized at the time. It also saw me through some rough times. But, high school was a crucial time for me. Even though I thought I was mature, I know I was still growing up. I had to make a lot of important decisions and was

exposed to a great deal of peer pressure.

I'm glad that I was in a christian school while going through all of this because my teachers and friends helped me out a great deal during these difficult times. There was always a teacher I could trust and confide in when I needed to; and my friends were good friends because we were so alike in our background, values and struggles. I still have some of these friends today. They've become friends for life.

In high school we were constantly being taught christian values (especially in relating to others) whether we realized it or not, and I have been applying those values to my life ever since. Really, there has been so much the christian high school has taught me. Each year got better and better.

In my final year, I really started to grow, not only intellectually, but also spiritually. I began thinking about things I had never thought about before. There was one teacher in my last year who really encouraged me, motivated me, and led me in the right direction.

I just grew and grew, and I know that God was really working on me too. He was helping me make my career decision and helping me to see what life's about. I honestly believe that I wouldn't have grown as much as I did if I had gone to a public school.

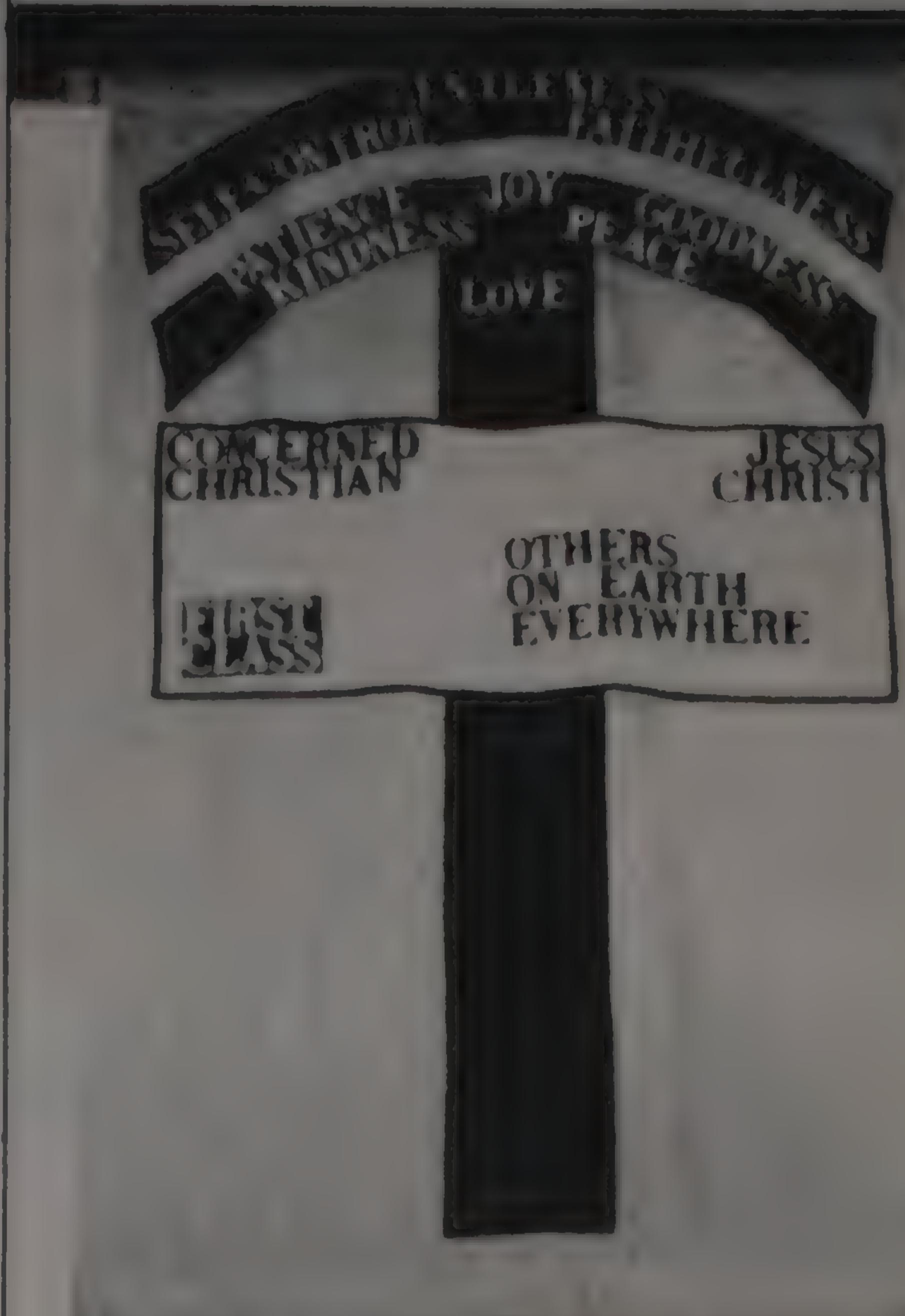
I went to grade thirteen in a public high school for one semester. The atmosphere was so different! I really didn't enjoy my stay at that school. I thought to myself that I wouldn't like to spend five years of my life there. I could make friends there, sure, but they weren't real friends. We didn't have the same ideals and values so I couldn't become close with them.

Today I am in a secular post-secondary educational system. I am here only because there are no christian institutions which offer what I want for a career. But I feel that my twelve years of christian education have really prepared me for this change in school systems, not only intellectually but also spiritually. They have brought me much closer to God, and I know that He is with me each step of the way in my education today.

Christian education has been such a vital part of my life, and I've had twelve wonderful years of it! Since the grade school and high school years are the most crucial years of a person's life, it just makes sense that one should get the best possible education and influence during that time. I know that if I ever have children, I'm going to send them to a christian school. It really is a life long investment.

Joyce Klein-Horsman lives in Newmarket, Ont.

## Special Delivery



This banner, made by Joanne Agter and Irene Agter won first prize in the banner competition at "Special Delivery", the 1984, All-Ontario Young People's Mini-Convention held in May at MacMaster University in Hamilton, Ontario. The girls explain their banner:

### Banner with rainbow

The envelope in the cross symbolizes that in Christ we have a message to send to others. And by His love, through the cross, we have a prism of colourful attitudes. The rainbow is an everlasting covenant that overshadows us and in that way we reflect Him. As it is stated on the envelope, the letter is First Class. It can't be any better, can it?

**Annette Snip,  
Niagara**

## God's wind

*The young tree sits*

*motionless  
till the wind  
whispering  
sways her gently  
first her delicate leaves,  
trembling twigs,  
reaching branches.*

*The wind strengthens  
holding the young tree  
rocking her  
to and fro  
down  
to her roots.*

*The young tree grows,  
vibrant  
and her roots hold firm in the soil  
her life  
and food.*

*So God's Spirit  
softly speaks  
as I grow  
holding firm in God's Word  
my Life  
my Food.*

**Teresa Van Raamsdonk,  
Georgetown, Ont.**



## How one parent enjoyed a potluck supper

### Cathy Kalverda

It was the time of year for the young people of Fredericton to have their potluck supper. The objective was to raise \$20.00 per member to help support the Summer Workshop in Ministry for young people (S.W.I.M.).

When it was announced from the pulpit I made a point of making a note on my calendar.

Let's face it, what mother would not jump at the opportunity to go out for supper, and to top it off, know that the money spent was for a good cause.

So the following Saturday night, after the children were all bathed (a Saturday night tradition) and dressed again, we were off. This was going to be an easy night. We arrived to find a welcoming banner and smiling faces, anxious to serve. It was a pleasant surprise to find the young men and women dressed for the occasion. I wondered if perhaps my jeans were out of place. As it turned out the

waiters and waitress were better dressed than the customers, a nice switch.

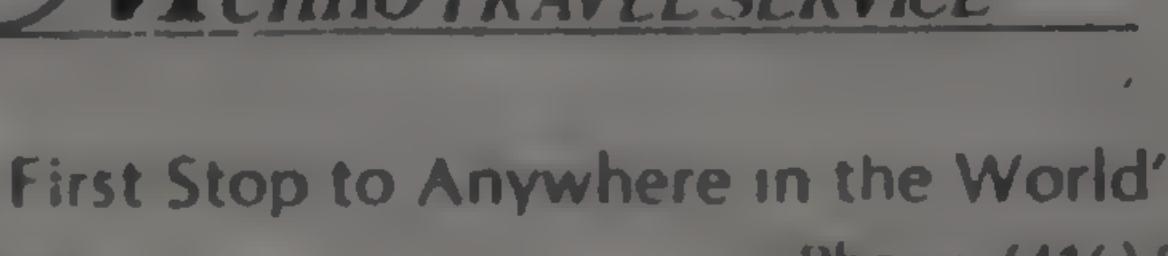
I must say that the meal was traditional and excellent with splendid service. The meatballs were delicious, carrots and peas perfect and potatoes and gravy just right, not to mention the soup that was served beforehand. Desserts are my favourite part of any meal, and I was not disappointed. Imagine my dilemma when I had to choose between banana cream pie, apple pie and coconut cream pie. The children are happiest with ice cream and sure enough, that was available and I found myself enjoying a large piece of banana cream pie. That is when I decided to watch my sweets for the next few days.

All in all it turned out to be a success for all. I was free from making a supper and enjoyed a delicious meal with excellent service and the young people made approximately \$225.00 that evening!

## Classifieds

Classified Rates	Births	Birthday	Anniversaries	Anniversaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$29.00 Obituaries \$28.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one column classified advertisements: \$5.00 per column inch with a minimum of \$7.50. For letter under box number, \$7.50 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements. Tearsheets will be mailed only upon request. <b>Calvinist Contact</b> <b>99 Niagara St., St. Catharines</b> <b>On L2R 4L3, (416) 682-8311</b>	<b>PRINS:</b> With thanks to God for the new life he has entrusted unto us, we, Alfred and Alice Prins, of Red Deer, Alta., are pleased to announce the birth of our second child, JENNIFER JOLENE, born May 17, 1984, weighing 9 lb. 14 oz. She is a sister for Anthony, the seventh grandchild of Mr. and Mrs. Ed Kammenga of St. Catharines, Ont., the sixteenth grandchild for Mr. and Mrs. Ralph Prins of Lacombe, Alta., and the fifty-ninth great-grandchild of Mr. and Mrs. Frank Zee of Red Deer, Alta.	Happy 80th birthday to Dad, Heit and Pake, <b>WILLEM DEVRIES</b> "Children's children are the crown of old men, and the glory of children is their father" (Prov. 17:6). Love from your children, grandchildren and great-grandchildren: Wybe & Elly De Vries Charles & Stella De Vries Frances & Mary De Vries John & Klaske De Vries Owen & Johanna De Vries Jane & Peter Dykstra Freda & Albert Kiers Alice & Jim Antonides Bob & Jeannette De Vries 34 grandchildren and 5 great-grandchildren. Home address: 2 White St., Apt. 111, St. Catharines, ON L2N 1Z2		Congratulations to Ale and Saakje Brouwer (nee Andela) who celebrated their 50th Wedding Anniversary on May 30, 1984.
<b>Thanks</b>	<b>LINDE:</b> We would like to thank everyone for the best wishes, cards, gifts and flowers which we received on our 40th Wedding Anniversary and for making it an unforgettable day. Harm and Tryn Linde, R.R.#1, Vinemount, ON L0R 2G0	<b>PIERSMA:</b> With joy and thankfulness to our Father in heaven, we, Harry and Hilda announce the birth of our new little daughter, CAROLYN ALICIA WILMA. Born on May 11, 1984, weighing 8 lbs. 6 oz. A sister for Michael, Kristina and Jeffrey, 9th grandchild for Mr. and Mrs. Ralph Haan, Port Perry, Ont. and 11th grandchild for Mr. and Mrs. Walter Piersma, Newcastle, Ont. Home address: Cedar Grove, Caesarea, ON L0B 1E0		
<b>VANDERKOODY:</b> We would like to thank our children, grandchildren, relatives and friends, for the many best wishes and tokens of love expressed in so many beautiful ways on the occasion of our 40 year Wedding Anniversary. Mr. and Mrs. H. & M. VanderKooy, Cayuga	<b>SCHMIDT:</b> Rick and Shirley thank God for the safe arrival of their third daughter, JENNIFER MARIA, 10 lbs. 4 oz., born on May 14, 1984. Sister for Carlene and Melissa. Seventh grandchild for Mr. and Mrs. W. Rutgers of Brockville, and tenth for Mr. and Mrs. H. Schmidt of Hamilton. 118 Onelda Blvd., Ancaster, ON L9G 3C8	<b>BUIST-BETHLEHEM:</b> With joy and thankfulness to the Lord, Mr. and Mrs. Marc Buist and Mr. and Mrs. William Bethlehem are pleased to announce the marriage of their children, FREDERICA WILHELMINA and ALAN. The ceremony will take place, the Lord willing, on Saturday, July 14, at 2:00 p.m. in the Rehoboth Canadian Ref. Church, Burlington, Ont. Rev. G. Van Dooren officiating. Future address: 902 - 1 Hamilton St., S., Waterdown, ON L0R 2H0	<b>HENRY and ANN BREUKELMAN</b> (nee Visser) We pray that the Lord will continue to guide and bless them in the years to come. With love and congratulations: Sonja & Arthur VandenBroeke; Tamara Gerald & Nadeen Breukelman; Natasha Judy & Rob Ham (fiance) Albert Rick Debbie & Darren Burgsteden Open House will be held at their home on Saturday, July 14, 1984 from 2:00 p.m. on. Home address: R.R.#5, Thunder Bay, ON P7C 5M9	<b>Sneek</b> Edmonton 1934 May 30 1984 With joy and thankfulness to God, we celebrated the 50th Wedding Anniversary of our parents and grandparents, <b>ALE and SAAKJE BROUWER</b> (nee Andela)
<b>Births</b>	<b>VANDER HEIDE:</b> With much joy and thankfulness, we, Clarence and Annette, thank our Lord for the precious gift of a son, JORDAN CHRISTOPHER, born on May 25, 1984, weighing 8 lbs. 4 1/2 oz. A brother for Melissa. Second grandchild for Mr. and Mrs. William Vander Heide of Wellandport, Ont., 34th grandchild for Mr. and Mrs. Fred Postma of Welland, Ont., 33rd great-grandchild for Mrs. A. Vander Heide of Dunnville, Ont., and 11th great-grandchild for Mr. and Mrs. T. Beers of Leeuwarden, The Netherlands. Address: 456 Grantham Ave., St. Catharines, ON L2M 3J4	<b>VEENEMA-BIRKY:</b> Mr. and Mrs. John and Janet Veenema announce the forthcoming marriage of their daughter JEAN MARILYN PATRICIA, to CURTIS J. Birky of Elkhart, Indiana. The Lord willing, the ceremony will take place on June 23, 1984 at Calvin College campus in Grand Rapids, Michigan. Present address: R.R.#1, Cambridge, ON N1R 5S2	<b>VERMEER-HEUVING:</b> With joy and thankfulness to God, we as parents, William and Mary Vermeer from Grimsby, Ont. and Wick and Henny Heuveng from Simcoe, Ont., announce the marriage of our children, LISA MICHELLE to CECIL HENRY. The ceremony will take place Saturday, June 23, 1984 at four o'clock. Rev. J.W. Van Weelden officiating in Fruitland Chr. Ref. Church. We wish them God's blessing. Future address: 328 Main St., W., Grimsby, ON L3M 1S7	Wedding Text: "May the favor of the Lord our God rest upon us; establish the work of our hands for us — yes, establish the work of our hands" (Psalm 90:17). We pray and trust that God's grace and providence will continue to uphold them. Mel & Lenore Brouwer; Alan, Jeff Leanne — Edmonton Evert & Alice Vansloten; John Allen, Sharon, Edward, Marlene — Mississauga Wytze & Geraldine Brouwer; Lisa, Allan — Edmonton Lawrence Brouwer — Edmonton Arend & Dianne Kersten; Shelley, Lori-Anne, Tricia — Dundas Home address: 5916 - 137 Ave., Edmonton
<b>GELEYNSE:</b> "I praise you, for I am fearfully and wonderfully made; your works are wonderful ..." (Ps. 139:14a NIV). We rejoice in the miracle of God's gift to us in the birth of our first child, A SON, MARTINUS DOMINICUS, on May 29, 1984, weighing 8 lbs. 5 oz. (3780 gm). Martin is the ninth grandchild for Rev. And Mrs. D.C. Los of Kemptville, Ont., and the eleventh grandchild for Rev. And Mrs. M.D. GeleyNSE of Ste. Foy, Quebec. Great grandparents in Holland: de Heer en Mevr. H.L. Boter, Mevr. M.C. Geleijnse-deBruyne, en de Heer A.C. Pouwels. Rev. Carel and Irene GeleyNSE, R.R.#2, Port Perry, ON L0B 1N0	<b>ATSMA-vanBOVEN:</b> Mr. and Mrs. George Atsma joyfully and with thankfulness to God are pleased to announce the forthcoming marriage of their daughter, GEORGINA ALIDA HENRIETTE to HAROLD MARTIN, son of Mr. and Mrs. Henry van Boven. The wedding will take place, the Lord willing, on Friday, July 6, 1984 at 3 p.m. in the First Chr. Ref. Church of Duncan, B.C. Rev. A.E. Likkel officiating. Congratulations Alida upon receiving your Bachelor of Education. Future address: Vernon, BC	<b>SCHALK-YMPMA:</b> Mr. and Mrs. A. (Tom) Schalk wish to announce the forthcoming marriage of their daughter, KATHLEEN LYNN to ARNOLD GEORGE, son of Mr. and Mrs. George Ypma. The ceremony will take place, the Lord willing, on Saturday, July 7, 1984 at 3 o'clock in the Strathroy East Chr. Ref. Church. Rev. J.D. Tangelander and Rev. Wm. Kuurstra officiating. Future address: R.R.#7, Tillsonburg, ON N4G 4H1	<b>WILHELMINA and ARENTINUS DEGRAAF</b> (nee Van Santen) will celebrate their 25th Wedding Anniversary on June 26, 1984. Wilma Ninette Linda Corinne Gerald Arno R.R.#2, Acton, ON L7J 2L8	<b>Almkerk</b> Bradford 1934 July 8 1984 With joy and thankfulness to our Lord, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents, <b>JOHN BASTIAAN and CATHARINE DEPEUTER</b> (nee de Graaf)
<b>How about a birthday wish in C.C. for that special person?</b>	<b>Anniversaries</b>	<b>1949 June 22 1984</b> With joy and thankfulness to the Lord, we will celebrate the 35th Wedding Anniversary of our parents,	Wellandport Grimsby 1959 June 27 1984 "Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Romans 12:12). With praise and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents, <b>JOHANNES (John) and ATTJE (Ann) DE ROOS</b> (nee Draalstra)	We pray that the Lord will continue to bless you and keep you in his loving care for years to come: Love from us all: William & Rita de Peuter — Bradford Audrey & Ken Koller — Thornhill Rika & Stewart Andringa — Georgetown Harry & Grace de Peuter — Bramalea Mary de Peuter — Bradford Corrie & George Verkalk — Eustis, Florida Lawrence & Marie de Peuter — Bradford John & Correy de Peuter — Bradford Bastian & Ena de Peuter — Thunder Bay Henry & Colleen de Peuter — Bradford Gary & Dorothy de Peuter — Newmarket David & Shirley de Peuter — Bramalea Cathy de Peuter — Smithville and 34 grandchildren and 7 great-grandchildren. Best wishes are welcome at an Open House on July 7, 1984 from 2:00 - 4:00 p.m. at Springdale Chr. Ref. Church. Home address: 200 Holland Ct., Apt. 407, Bradford, ON L3Z 1R8
<b>Announce the birth of your son or daughter in C.C.'s Classifieds and receive a free copy of Christian Parents.</b>	<b>Anniversaries</b>	<b>1949 June 22 1984</b> With joy and thankfulness to the Lord, we will celebrate the 35th Wedding Anniversary of our parents, <b>ANTON and WILLEMINA BURGERS</b> (nee Brink)	We invite family and friends to join us in celebrating this happy occasion. Open House will be held at John Knox Memorial Christian School Gym, #8 Highway, Fruitland, Ont., from 7:30 - 10:00 p.m. Home address: 7 Craig Blvd., Grimsby, ON L3M 4C2	<b>Looking to buy or sell? See the Real Estate section in C.C.'s Classifieds.</b>
<b>Know someone else who would like a copy? Send \$8.95 (plus 50¢ postage and handling) to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.</b>	<b>Anniversaries</b>	With love and congratulations: Janet & Dan Husted; Jason, Chad Corry & Oeds deJager; Jenny, Angela, Jonathan, Elizabeth Albert Burgers; Albert Jr., Carrie, Gary Henry Burgers Home address: R.R.#1, Burgessville, Ont.	<b>Congratulations and Best Wishes!</b>	

# Classifieds

Anniversaries	Anniversaries	Anniversaries	Obituaries	Obituaries
	<p>Congratulations to Haring and Tine de Jong (nee Vander Wal) who will celebrate their 60th Wedding Anniversary, D.V., on July 23, 1984.</p>	<p>Chatham, Ont. 1954 June 25 1984 With gratitude to the Lord, we wish to announce the 30th Wedding Anniversary of our dear parents and grandparents,</p> <p><b>HARRY PETER and KATHLEEN VERBURG</b> (nee Wiehouver)</p> <p>Wedding text: "At that time Jesus answered and said, 'I thank thee father'" (Matthew 11:25a). The ceremony took place at First CRC, Chatham, officiated by the late Rev. Henry Venema, then of Sarnia, Ont.</p> <p>May God bless you on this special day and continue to guide you for years to come.</p> <p>Dr. Adrian &amp; Joan Verburg; Kristen, Kyle — Chatham, Ont.</p> <p>Harry (Jr.) &amp; Betty Verburg — Sheryl, Amanda — Leamington, Ont.</p> <p>Lucille &amp; Jake VanderVies; Nicole — Sarnia, Ont.</p> <p>Home address: P.O. Box 1142, Seaforth, ON N0K 1W0</p>	<p>On Monday, June 11th, 1984, the Lord called home, our beloved husband, father and grandfather, at the age of 71 years,</p> <p><b>SIPPE HIBMA</b></p> <p>The beloved husband, for 45 years, on June 10, 1984, of:</p> <p>Francis Hibma (nee Dam)</p> <p>Dear father and grandfather of:</p> <p>Richard &amp; Shirley Hibma; Debbie &amp; Doug Charbonneau (Kitchener)</p> <p>Bob — Waterford, Ont.</p> <p>John &amp; Marilyn Hibma; Tracy, John — Simcoe, Ont.</p> <p>Don &amp; Tina Hibma; Tammy, Sherri, Jackie — Simcoe, Ont.</p> <p>Frank &amp; Beverly Hibma; Lori, Jason — London, Ont.</p> <p>Dirk Hibma — Simcoe, Ont.</p> <p>"They who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Isaiah 40:31).</p> <p>Home address: 110 Cherryhill Circle, Apr. #304, London, ON N6H 2E3</p>	<p>The Lord in his infinite wisdom suddenly took home our dear father, grandfather and great-grandfather on May 21.</p> <p><b>GERRIT SWART</b></p> <p>to be home with him in glory at the age of 84 years.</p> <p>Widower of Baukje Swart-Bosma</p> <p>Jan &amp; Mini Swart-Soeboer — Hyum</p> <p>Jake &amp; Truus Swart-van den Heuvel — Sarnia</p> <p>Stan &amp; Hilda Swart-Zwerus — Belleville</p> <p>Peter &amp; Ann Swart-McGowen — Havelock</p> <p>Joh &amp; Aukje Swart-Hayma — Hyum</p> <p>Otto &amp; Klaske Swart-de Vries — Hyum</p> <p>Henk &amp; Antje Swart-Groeneveld — Britsum</p> <p>Tinus &amp; Baukje Swart-Tiemersma — Hyum</p> <p>Corr. address: 1930 London Rd., Sarnia, ON N7T 7H2</p>
<p>Boisbord (Fr.) Abbotsford, BC 1924 July 23 1984 With great joy and thankfulness to God, we hope to celebrate with our parents, grand- and great-grandparents,</p> <p><b>HARING and TINE DE JONG</b> (nee Vander Wal)</p> <p>their 60th Wedding Anniversary. With our love and congratulations: Welly &amp; Simon VanderPloeg — Brant, Alta.</p> <p>Fred &amp; Shirley De Jong — Vulcan, Alta.</p> <p>Mary Ann &amp; Henry Kaiser; Kelowna, BC</p> <p>Barbara &amp; Barres Vegter — Claresholm, Alta.</p> <p>Durk &amp; Janny De Jong — Calgary, Alta.</p> <p>Jo Ann &amp; John Pool — Crofton, BC</p> <p>Harold &amp; Deana De Jong — Lacey, Washington</p> <p>Wilma &amp; Gerrit De Wit — Falkland, BC</p> <p>Eddy De Jong — Lethbridge, Alta.</p> <p>John &amp; Margaret De Jong — Port Alberni, BC</p> <p>43 grand and 27 great-grandchildren.</p> <p>Home address: 33433 Marshall Rd., Unit 67, Abbotsford, BC V2S 1K8</p>	<p>Schiermonnikoog Fenwick 1949 1984 "Be faithful, even to the point of death and I will give you the crown of life" (Revelations 2:10b). On June 26, 1984, D.V.</p> <p><b>GERRY and GRACE KOOISTRA</b> (nee Sinningshe)</p> <p>will celebrate 35 years of marriage. Congratulations Mom and Dad on your Anniversary. May God continue to be a blessing to you as you have always been to us.</p> <p>With all our love:</p> <p>Robert — Hamilton</p> <p>John &amp; Deb; Heather — Grimsby</p> <p>Rosemary &amp; Paul — Fenwick</p> <p>Dave &amp; Evelyn (engaged) — Fenwick</p> <p>Home address: 907 Church St., Fenwick, ON LOS 1C0</p>	<p>Wagenborgen, Gron. 1929 June 27 1984 On June 27, 1984, D.V., we hope to celebrate the 55th Wedding Anniversary of our dear parents, grandparents and great-grandparents,</p> <p><b>KRIJNE and AAFKE WILDEBOER</b> (nee Rotgers)</p> <p>We thank God for the many years he has given them in loving care. Their thankful children:</p> <p>Albert Wildeboer</p> <p>Siebe &amp; Frida Wildeboer</p> <p>Jan &amp; Betty Wildeboer</p> <p>Imma &amp; Otto Rypstra</p> <p>also 14 grandchildren and 4 great-grandchildren.</p> <p>Home address: 53429 Rge., Rd. 222, Ardrossan, AB T0B 0E0</p>	<p>5 mei, 1923 5 juni 1984 "Hij is verlost, God heeft hem welgedaan" Op Dinsdag 5 juni, heeft de Heere thuis gehaald Zijn kind, onze schoonzoon, zwager en oom</p> <p><b>FRED REININK</b></p> <p>We leggen het lot van onze zuster Sjoukje, en haar kinderen, in de handen van onze trouwe Hemelse Vader. Mogen zij daar troost, kracht en moed ontvangen (Zondag I H.C.).</p> <p>haar ouders: H. vander Zwaag, F. vander Zwaag-de Graaf — Nieuwlande</p> <p>haar broers en zusters:</p> <p>Anje &amp; Geert Luchies — Heenvliet</p> <p>Bote &amp; Sini van der Zwaag — Nieuwlande</p> <p>Bart &amp; Dory Vander Zwaag — St. Catharines</p> <p>Menna &amp; Joh. Omulee — Emmen</p> <p>Pieter &amp; Bep Vander Zwaag — Grand Valley</p> <p>Frans &amp; Annie Vander Zwaag — St. Catharines</p> <p>en kinderen</p>	<p><b>Personal</b></p> <p>Lady wanted, approx. 55-60 years old, to fulfill the duties of housekeeper and companion for healthy elderly gentleman, living in Oshawa, whose wife is in an institution. Good salary, board and room (2 rooms and shower). Willing to visit friends and to be part of the family. Lady should have a friendly and cheerful disposition. Christian principles. Preferably dutch descent. Reply to Box #4811, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>
<p>Leeuwarden (Fr.) Brampton, Ont. 1934 July 4 1984 With joy and thanksgiving to God, we hope to celebrate with our parents, grandparents and great-grandparents,</p> <p><b>OSCAR and GEESKE DUIKER</b> (nee Busstra)</p> <p>the occasion of their 50th Wedding Anniversary. We pray that the Lord may continue to bless and guide them and keep them in His care for each other and for us.</p> <p>Carla &amp; Everett Boeyenga — Barrie, Ont.</p> <p>Jack &amp; Barbara Duiker — Barrie, Ont.</p> <p>Jane &amp; John Kloosterman — Thornton, Ont.</p> <p>Jeddy &amp; John Dupain — Barrie, Ont.</p> <p>Jerry &amp; Suzan Duiker — Stratford, Ont.</p> <p>Hilda &amp; Aarn Kloosterman — London, Ont.</p> <p>Rose &amp; Andrew Barr — Windsor, Ont.</p> <p>Gerard &amp; Ellie Dulker — Willowdale, Ont.</p> <p>Ann &amp; John Rupke — Scarborough, Ont.</p> <p>Marion &amp; Bill McLean — Orillia, Ont.</p> <p>35 grandchildren, 8 great-grandchildren</p> <p>Open House will be held on Saturday, July 7th, 1984 from 3-5 at Holland Christian Homes, 7900 McLaughlin Rd., S., Brampton, Ont.</p> <p>Best wishes only.</p> <p>Home address: 7900 McLaughlin Rd., S., Apt. H314, Brampton, ON L6Y 3M2</p>	<p>Tzummarum, Fr. 1939 Thunder Bay, Ont. 1984 With joy and thanksgiving to God, we are pleased to announce the 45th Wedding Anniversary on June 29 of our parents and grandparents,</p> <p><b>BINDERT and TJITSKE POSTUMA</b> (nee Sybesma)</p> <p>Congratulations and love from:</p> <p>Ann &amp; Cecil Haagsma; Caroline, Trudy, Elaine, Sarah — Ingersoll, Ont.</p> <p>Ray &amp; Jane Postuma; Joan, Ron, Tim, Lynette — Winnipeg, Man.</p> <p>John &amp; Marge Postuma; Theodore, Christine, Michelle, Laura, Sarah — Waterdown, Ont.</p> <p>Wilma &amp; Tony Kempe — Thunder Bay, Ont.</p> <p>Ben &amp; Patricia Postuma; Justin — Thunder Bay, Ont.</p> <p>Home address: R.R. 11, "P", 403 White Park Road, Thunder Bay, ON P7B 5E2</p>	<p>Haar lijden werd nu toch te zwaar. En plotseling was haar Helland daar. Die ziel, "Mijn kind geef mij je hand, ik breng je naar 't beloofde land. Daar waar geen lijden is of pijn, Mag je voor eeuwig bij mij zijn."</p> <p>On May 25, after a lengthy illness, her wish was granted to be with the Lord.</p> <p><b>MARGJE MARISSSEN REINDERS</b></p> <p>Sadly missed by:</p> <p>J. Marissen</p> <p>H. Marissen-Hoogeveen</p> <p>Marcel en Ina</p> <p>Arco</p> <p>Koos — Nieuwlande, Ned.</p> <p>K. Marissen</p> <p>L. Marissen-Drost</p> <p>Pamela</p> <p>Nicole</p> <p>Tanya — Georgetown, Ont.</p> <p>I. Hoogeveen-Marissen</p> <p>A. Hoogeveen</p> <p>Harry</p> <p>Freddy — Nieuwlande, Ned.</p> <p>Funeral services were held in the Chr. Ref. Church, Nieuwlande Dr., Ned. on Wednesday, May 30.</p>	<p><b>Graduation</b></p>  <p>Alice Tacoma Veenema</p> <p>Michael Veenema is very happy to announce that his wife, Alice Tacoma Veenema, has been graduated summa cum laude by McMaster University with a Bachelor of Science degree in Computer Science.</p> <p>Alice and Michael live in Hamilton, Ont.</p>	<p><b>Ministers</b></p> <p>The Bethel Chr. Ref. Church of Listowel, Ont. is in need of pulpit supply for the Sundays of July 8th and July 15th also for Aug. 5th and Aug. 12th. Any minister vacationing in or travelling through our area, and willing to serve our congregation on any of these Sundays please send reply to: Mr. M. De Ruiter, 290 Havelock Ave., S., Listowel, ON N4W 2A6</p> <p><b>Assistant to Pastor</b></p> <p>Calvin Christian Reformed Church, Ottawa, has an immediate need for an Assistant Pastor, with responsibility for Youth, Education, Evangelism. Please send detailed resume to Rev. J. Quartel, 7 Gilbey Dr., Ottawa, ON K2E 5S4. Phone number (613) 224-3608.</p> <p>Grace Christian Reformed Church in Welland is in need of pulpit supply for Sundays, July 15 and 22. Any ministers vacationing in the Niagara Falls-Welland area and willing to serve our congregation are asked to contact John Thalen 416-735-0761.</p> <p>Are you traveling in New Brunswick this year? We invite you on our pulpit July 1, 8, 15 or 22 and Aug. 5, 12 or 26. Chr. Ref. Church of Fredericton, NB. Contact Mr. John Drost, 1-506-472-9744.</p> <p><b>Accommodation</b></p> <p>Bed and breakfast accommodation. Conservation area right across the road. Fishing and swimming. \$8.00 per night. Cayuga area. Tel: 416-768-5496.</p> <p>Needed: 4th girl to share a 4-bedroom house in the Greenwood and Danforth area (Toronto). Short walk to subway. Reasonable rent. Non-smoking preferred. Available July 1. Phone Rita or Joanne, daytime 429-3414, evenings 465-8179.</p>
<p>Share your family news with the readers of C.C.</p>	<p><b>Travel</b></p>  <p>"Your First Stop to Anywhere in the World"</p> <p>Lakeshore Square 33 Lakeshore Rd St. Catharines, Ont.</p> <p>Corrie De Jong, Sales Representative 934-5358 (home)</p>			

# Classifieds/Events

Real Estate	Real Estate	Employ. Wanted	Help Wanted	Help Wanted																
<p><b>Business Opportunity</b> For sale: Large established furniture store (10,000 sq. ft.) with attached 3 bedroom living quarters. Situated on 2 acres beside a busy commuter South Western Ontario highway. Large lot enables one to expand and/or open new lines of retail opportunities in this predominantly farming and tourist region. Annual sales 350,000.00 showing good return. An ideal family business, 1 mile from town, Chr. Ref. church and Chr. school. For further information, please write to: Calvinist Contact, Box 4803, 99 Niagara St., St. Catharines, ON L2R4L3</p> <p><b>Pullets and Hogs:</b> 20 acres, modern pullet barn; 1½ storey brick home.</p> <p><b>Broiler breeders and sows:</b> 40 acres, modern breeder barn, large 1½ storey home. F.C.C. mortgage.</p> <p><b>Layer and Pullets:</b> 10 acres; good house and swimming pool; modern set-up.</p> <p><b>Broiler breeders and hogs:</b> 19 acres; large brick home; contract for 6,000 breeders.</p> <p><b>Layer farm:</b> 10 acres on paved road, ranch style bungalow, good building, operating quota 8,230.</p> <p>We have a good selection of dairy, hog and cash crop farms.</p> <p>Contact: <b>PETER DAMSMA</b> Clinton, Ont.</p> <p>Harold Workman Real Estate Ltd. (519) 482-9849</p>	<p><b>Dairy Farm For Sale</b> Williamsburg area, near Church and School; 164 acre system, tiled; 84 Gr. Holsteins total; 152000 Ltr. MSQ plus all machinery.</p> <p><b>Woudstra RE</b> Orono, ON L0B 1M0 (416) 983-5915</p> <p> <b>Stanley Vandergoot</b> M.L.S. Realtor </p> <p>1849 Dundas St., London, Ontario N5W 3E6 Bus (519) 451-3680 Res: (519) 672-2283</p>	<p>19 year old Dutch girl, Christian Reformed, is looking for work as nanny or mother's helper. Is available year round, preferably in Ontario. Starting in September. For information call (519) 443-5027 or write Jelle Visser, R.R.#3, Waterford, ON N0A 1Y0</p>	<p><b>Needed:</b> Loving, responsible, person to join our family, to play with, and look after, 2 preschoolers while Mom teaches. Some light housework. Good salary. Montreal area. If interested please reply to Box #4812, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p><b>Calvin College and Seminary Vacancy</b> At its May, 1984 meeting, the board of trustees, Calvin College and Seminary, declared a vacancy in the field of Old Testament Theology. Created by the retirement of Professor Marten Woudstra at the end of the 1984-85 academic year, the vacancy is to be filled in September, 1985. Consistories and classes of the CRC are invited to recommend candidates for the opening by October 15, 1984. Correspondence concerning this opening should be addressed to James A. De Jong, President, Calvin Theological Seminary, Grand Rapids, MI 49506.</p> <p><i>Check the Calendar of Events for happenings in your area.</i></p>																
<p><b>Teachers</b></p> <p><b>John Knox Memorial Christian School, Fruitland:</b> Invites applications for a possible kindergarten teachers aid position, for the coming school year. For further information, phone (416) 643-2460, (school) or write to Mr. J. Breda, principal, John Knox Memorial Christian School, P.O. Box 27, Fruitland, ON L0R 1L0</p> <p><b>MEDICINE HAT:</b> Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a part-time Social Studies and Science teacher. Please send applications and resumes to: Mr. William Sloofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).</p> <p><b>TORONTO:</b> Toronto Central Christian School is looking for an experienced teacher to teach a multi-level primary class consisting of S.K., Grade one and Grade two combination beginning 84-85 school year. For information and applications call the school at (416) 968-2036 (day time) or Dian Hofstra at (416) 752-0193 (evenings).</p>	<p><b>ALTON LODGES</b> 1 &amp; 2 bedroom clean, house-keeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church.</p> <p>(705) 429-2420 459 Mosley St. Wasaga Beach, ON L0L 2P0 Site 30, Box 8, R.R.#1 LEN &amp; RITA BETTE</p> <p><b>Little Europe Resort</b> Bracebridge, Muskoka Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Pim, 35 mijl van de Chr. Ref. Church in Orillia.</p> <p><b>R.S. BAKEMA</b> Telephone: (705) 645-2738</p> <p><b>Langs Marina and Campgrounds</b> Rice Lake Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984. Write or phone for brochure:</p> <p><b>Langs Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0</b> Phone: (416) 352-2308</p> <p><b>Cedarholm Cottages and Camping</b> Cottages on beautiful Kennebec Lake. Treed campsites. Sand beach, boats, motors, fishing. R.R.1, Arden, ON K0H 1B0 1-613-335-2058</p>	<p><b>Little Europe Resort</b> Bracebridge, Muskoka Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Pim, 35 mijl van de Chr. Ref. Church in Orillia.</p> <p><b>R.S. BAKEMA</b> Telephone: (705) 645-2738</p> <p><b>Langs Marina and Campgrounds</b> Rice Lake Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984. Write or phone for brochure:</p> <p><b>Langs Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0</b> Phone: (416) 352-2308</p> <p><b>Cedarholm Cottages and Camping</b> Cottages on beautiful Kennebec Lake. Treed campsites. Sand beach, boats, motors, fishing. R.R.1, Arden, ON K0H 1B0 1-613-335-2058</p>	<p><b>SALEM</b></p> <p>We invite young committed Christians from all over Ontario to do voluntary promotional work in their own area or city for a few evenings.</p> <p><b>Requirements:</b></p> <ul style="list-style-type: none"> <li>— must be over 18</li> <li>— must have good to excellent communication skills</li> <li>— Colossians 3:12</li> </ul> <p>phone (collect) <b>Herman</b> <b>416-562-7478</b></p>	<p><b>CALVIN THEOLOGICAL SEMINARY</b> invites applications for an administrative staff position,</p> <p><b>COORDINATOR OF SUPPORT SERVICES</b></p> <p>Major Responsibilities include assistance with student related services such as financial aid, recruitment, housing, and with administering multiracial and continuing education programs.</p> <p>Qualifications desired are a college degree, some theological training, competence in the areas of responsibility, and loyalty to the Reformed faith.</p> <p><i>Interested persons are requested to write or call:</i></p> <p><b>James A. De Jong</b> President Calvin Seminary Grand Rapids, MI 49506 (616) 957-6034</p>																
<p><b>For Rent</b></p> <p><b>FLORIDA:</b> 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US \$300-\$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.</p>	<p><b>For rent:</b> 1 bedroom apartment, 30 minutes south of Hamilton. Country setting. \$300.00 per month, utilities included. Telephone: (416) 772-3616</p>	<p><b>CALENDAR of events</b></p> <p><b>June 23</b> Annual membership meeting at 2 p.m. in Brampton of Holland Christian Homes on the premises.</p> <p><b>June 30</b> All church picnic: games, special music and a lot of good fellowship at Lakewood Christian Camp Grounds.</p> <p><b>July 1</b> In the evening: special music, sing song and devotional hour at Lakewood Christian Camp Grounds.</p> <p><b>July 2 - July 20</b> Summer Program at Redeemer College. For information or registration call (416) 549-8024; deadline June 15, 1984.</p> <p><b>July 7</b> Frisian Picnic at Pinehurst Conservation Park, Paris, Ont. on Hwy. 24A; starting at 11 a.m. "Hollandse Dag" from 10 a.m. to 4 p.m. in the Alexandra Park on Highway 81 near Strathroy. Speaker: Rev. J. Kuntz of Kitchener. Take your own chair and lunch. Coffee and tea free. A variety of bands, choirs and comical events.</p> <p><b>Nov. 2 &amp; 3</b> All Ontario Cadet and Calvinette convention in Niagara Falls, hosted by the Niagara Council.</p>	<p><b>Let's Play CHESS</b> Pete Layer</p> <p><b>CORRESPONDENCE NEWS</b> Results: Final 1984 M. Apitius 0 K. Amsinga 1 W.L. Boerl M. Apitius 0</p> <p>Congratulations Mr. Amsinga who clinched the 1981 Calvinist Contact Correspondence Chess Championship. All totalled, Mr. Amsinga won five games, Mr. Boerl is runner-up with three wins and two losses. The games were hard fought as you can see from the game shown below.</p> <p><b>THE VIENNA GAME</b> White: Mr. Apitius Black: Mr. Amsinga 1. P-K4, P-K4; 2. N-QB3 the signal that White plans P-KB4, a quick assault on the King's side.</p> <p>2. ..., N-KB3; 3. B-B4, B-B4; 4. P-B4, BxN; 5. PxP, NxP; 6. Q-R5, P-KN3; 7. Q-R6, B-B7 ch.; 8. K-K2, NxNch.; 9. QPxN, P-Q4;</p> <p>10. Q-N7, R-B1; 11. B-KR6, B-QB4; 12. B-Q3, B-KN5ch.; 13. K-Q2, Q-K2; 14. QxRch., QxQ; 15. BxQ, BxB; 16. B-K2, BxB; 17. KxR, B-N2;</p> <p>White is not able to save his King Pawn. Prospects for a good ending are not good since Black has more pieces to attack and defend with. The position is not open enough to let the two White Rooks operate efficiently. Consequently White had to resign some 15 moves later.</p> <p>This opening provided some sharp play right from the start. Exciting but very tricky to play.</p>	<p><b>Next Issue</b></p> <table border="1"> <thead> <tr> <th>Dated</th> <th>Mailed</th> <th>Deadline for classified ads</th> <th>Deadline for other advertising</th> </tr> </thead> <tbody> <tr> <td>Fri. July 6</td> <td>Tues. July 3</td> <td>Thurs. June 28-8:30a.m.</td> <td>Wed. June 27-8:30a.m.</td> </tr> <tr> <td>Fri. July 20</td> <td>Tues. July 17</td> <td>Thurs. July 12-8:30a.m.</td> <td>Wed. July 11-8:30a.m.</td> </tr> <tr> <td>Fri. Aug. 3</td> <td>Fri. July 27</td> <td>Wed. July 25-8:30a.m.</td> <td>Tues. July 23-8:30a.m.</td> </tr> </tbody> </table>	Dated	Mailed	Deadline for classified ads	Deadline for other advertising	Fri. July 6	Tues. July 3	Thurs. June 28-8:30a.m.	Wed. June 27-8:30a.m.	Fri. July 20	Tues. July 17	Thurs. July 12-8:30a.m.	Wed. July 11-8:30a.m.	Fri. Aug. 3	Fri. July 27	Wed. July 25-8:30a.m.	Tues. July 23-8:30a.m.
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# Dutch

## Een blauwe maandag

### Herman de Jong

Alweer maandagmorgen. Gisteren mochten we genieten van twee mooie kerkdiensten, de laatste wat minder bezocht dan de eerste. Dat komt dus in Canada ook al voor. 's Morgens hoorden we een seriepreek, 's middags Zondag 10.

Ik ben blij voor Marie en Wim dan ze een goede dominee hebben, die exegetisch diep en rechtlijnig te werk gaat. In beide preken viel het me wel op dat de 'toepassing' nogal kort was. De dominee liet het blijkbaar aan zijn hoorders over hun leven aan de preek, te toetsen. Wat nog niet eens zo gek is, daar elke luisteraar zich allicht in zijn eigen stage der heiligmaking bevindt. Alleen diegenen die de eerste etappes nog aflopen, schieten

dan misschien wat te kort? 'k Zeg het maar even!

's Avonds kwam er visite over. Aardige mensen. Spraken moeilijk Hollands en moeilijk Engels. Ik denk vaak dat veel emigranten nog in het Hollands denken en dromen. Je kunt dat aan zinsbuigingen en idioom horen. Natuurlijk is generalisatie ook hier niet op zijn plaats. Aan het geschreven woord van een Kuyvenhoven, Tuyl, of Engelse prof Henry Baron, zou men niet bevreden dat ze vroeger lekkere Hollandse kwajongens waren. (Iemand zou snaaks kunnen opmerken: veranderden ze ooit?)

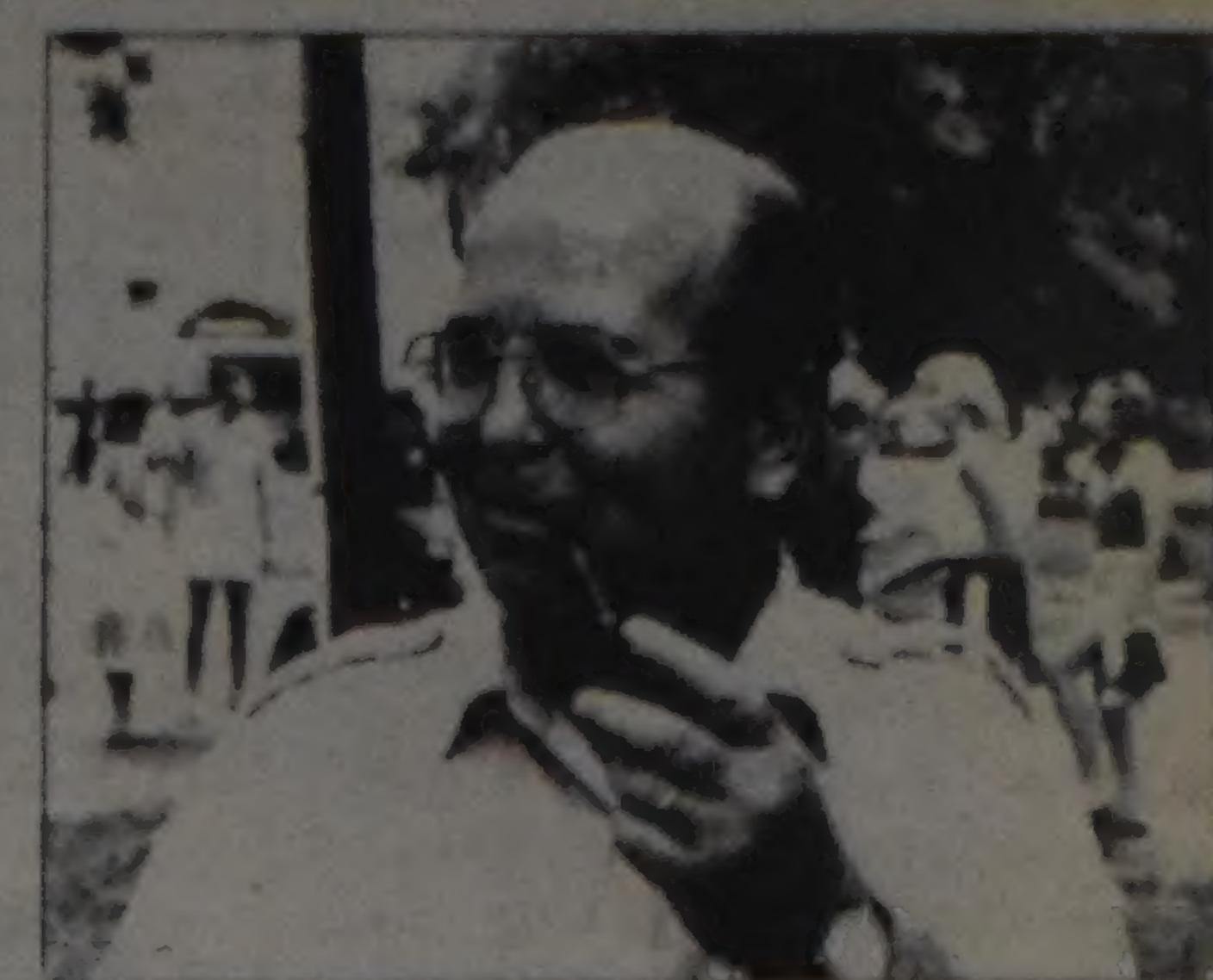
Goed! Het is dus maandagmorgen en kleinzoon Dirk, een meisje rijk, staat

bedaard het naarmachtje van zijn V. W. uit elkaar te schroeven. Haast heeft hij niet. 's Maandags voeren ze niet zo veel uit op het seminarie te Grand Rapids. Hij mist enkel een lecture over liturgie, dus dat mag hem de pet niet drukken.

Verder is deze maandagse inactiviteit een goede voorbereiding op de enige dag dat dominees geestelijk ingestort zijn en dus door hun egas ingekort worden: de blauwe maandag. Dominees die zich niet aan deze tijdgebonden rustdag houden, lopen kans op een "brand uit."

Als in Nederland de brand uit is, juigt de brandweermeester, maar hier in Canada kom je met zoets bij Salem terecht. Toevallig ben ik wat te weten gekomen over deze prachtige organisatie. Er werd gisteren namelijk een Salem collecte gehouden, die op ontroerend schone wijze werd ingeleid door een diaken. Ik vind dat een heel mooie gewoonte, zo'n diakonale voorlichting. Bij ons

### Van Halsema's onthullingen



in Nederland weet je vaak niet eens waar je zwaarverdiende pensioen-centjes naar toe gaan. Nou, het leek wel een goede collecte te zijn. Je hoorde geen kleingeld rammelen. Een stille collecte dus, die toch klonk als een klok.

Weer dwaal ik af. Dirk heeft het motortje weer in elkaar, maar staat verlegen met een zware bout in zijn hand. Die heeft hij er van overgehouden. Als het nu een klein Schroefje geweest was zou ik gezegd hebben: Joh, laat het toch zitten. Maar er mankeert al zo veel aan de beetle. Dirk komt tot de ontdekking dat het hele gevallen weer gedemonteerd moet worden om de bout op de juiste plaats aan te brengen. Ik wil deze ellende niet voor de

tweede keer aanzien en slenter binnenshuis, waar ik Margriet aantref met krulspelden in het haar. Dat betekent dat we vanavond nog maar eens weer op visite moeten.

Ze klaagt steen en been. Net voor we vertrokken een duur permanent. Een keer was je je haar in dat ellendige Canadese stroeve harde water, en weg zijn de krullen. Marietje weet dat ze uit moeder's buurt moet blijven en staat, onder luid gekwet, in de kelder de was te doen. "Zij kan makkelijk zingen," grapt moeder Margriet, "zij heeft een flesje met spul om het water zachter te maken."

Maar dan is mijn Margriet ook weer zo'n vrouw hè? Zò verheft ze zich uit haar eigen kommer, Vervolg op pagina 19...

### Als je 't mij vraagt

Syrt Wolters



Dat is een vraag die al heel wat hoofden aan het denken gezet heeft. En we zijn er, naar het schijnt, nog niet uit. Nog steeds blijkt dat er geen algemene eenstemmigheid is over het antwoord op deze vraag. Intussen doet de verdeeldheid onder Christenen grote schade aan de openbaring van de gemeenschap der heiligen in de wereld.

Het treft mij telkens weer, als ik Johannes 17 lees, dat onze Heiland zo intens bewogen is met zijn discipelen in de toekomst. Hoe zullen ze het er af brengen? Hoe zullen ze hun "zaligheid met vreze en beven uitwerken?" Daarom bidt Jezus zo vurig om de eenheid van "die, die Gij Mij gegeven hebt."

### Voor de onzichtbare kerk?

Ik heb mensen horen beweren, dat Jezus hier bidt om de eenheid van de onzichtbare kerk, want, zeggen ze, Jezus' gebeden worden altijd verhoord. Dus de "zichtbare" kerk kan hier niet mee bedoeld worden, want met die zichtbare kerk is het hopeloos gesteld. Daar schijnt geen redding meer aan te zijn. Nee, denkt men, hier bidt Jezus Christus tot de Vader of Hij alstribliet die "onzichtbare" kerk wil bewaren bij de eenheid.

Met die redenering heb ik me nooit goed kunnen vinden. In de eerste plaats lijkt het me heel onlogisch om te bidden om iets wat vaststaat. We bidden toch ook niet of water maar dat mag wezen? Nat-zijn hoort bij het schepsel "water."

Zo is het met de eenheid van die onzichtbare kerk; die staat

vast in het verlossingswerk van Christus. Daar kan geen duivel wat aan doen. Trouwens even verder in Johannes 17 komt het wel heel duidelijk uit dat Jezus niet bidt voor de eenheid van de onzichtbare kerk, want bidt Hij niet om de eenheid van de kerk "in de wereld"? Zo zelfs dat de wereld kan "zien" dat Gij Mij gezonden hebt. Nou, als wij als kinderen Gods die onzichtbare kerk niet kunnen zien, dan de wereld toch zeker niet!

### Eenheid in levensstijl

Nee, voor mij komt het steeds vaster te staan, dat Jezus bedoelt, dat we als gemeenschap der heiligen in de wereld bekend moeten staan als een aparte éénheid. Ze moeten het aan onze levensstijl kunnen zien dat wij ook bij "die groep," horen die in het Nieuwe Testament "de Weg" heette. Voor een korte tijd onder de eerste Christenen was er inderdaad een zichtbare éénheid.

Men had een eigen christelijke levensstijl.

Dat kwam uit in allerhande dingen. Zonder eerst een politieke beweging te beginnen, voelden ze het aan, dat je de keizer niet meer als god kon beschouwen en hem dusdanige eer bewijzen. En daarom stopten ze er mee. En dat heeft heel wat nieuwe Christenen hun leven gekost! En als het op werken aan kwam, dan beschouwde men als baas Jezus zelf! Moet je nou om komen! Ze werkten ook niet in de eerste plaats om goed wat te verdienen, maar om in staat te zijn om de behoeftigen mee te delen (Phil. 4:28).

In de verlost zijn heeft Jezus zich

een nieuw "volk," een nieuw "natie," een nieuw "priesterschap" vergaderd. Een gemeenschap welke, in beginsel, weer gaat leven in overeenstemming met de aloude grondwet van het koninkrijk der hemelen: Heb God lief boven alles en je naaste als jezelf.

Zonder twijfel was het God's bedoeling, toen Hij de wereld schiep, dat er een mensheid zou leven in overeenstemming met die grondwet. Vanzelfsprekend zou er, ook in de staat der rechtheid een mensengemeenschap ontwikkeld zijn, wat geordend en georganiseerd was. God is een God van orde. Er zou zich een economisch leven en een politiek leven ontwikkeld hebben. Maar het zou alles gebaseerd zijn op de grondwet der liefde. En ik stel me voor dat Kunsten en Wetenschappen zich allerrijkst ontplooid zouden hebben, alles om God te eren en te verheerlijken.

### Eenheid in gehoorzaamheid

Nu geloof ik dat Jezus om de éénheid van Zijn discipelen vraagt om dat tot uitdrukking te brengen. Ook als we ons nu met politiek bezig houden of met economie, of wat dan ook. Zo wordt het Christen-zijn niet beperkt tot een "mijding" van de wereld om maar in een hoekje te zitten en zich te verkneukelen, dat wij straks, wanneer dat grote oordeel komt, toch lekker naar de hemel gaan.

Als we die houding in het leven gaan aannemen, dan draaien we het evangelie radicaal om in haar tegendeel:

we laten God ons dienen, in plaats dat wij, ons leven wegcijslerend, ons in dienst stellen van God.

Als ik dat zo hier en daar ten beste geef, dan hoor ik tegenwerpingen, zoals: je krijgt hier toch geen hemel op aarde. Nou, dat denk ik ook niet. Dat komt pas als alles volbracht is op de jongste dag. Integendeel, ik verwacht dat er meer kruisen opgericht zullen worden, als de Christenen gehoorzaam zijn aan die nieuwe (oude) grondwet van het koninkrijk Gods. Het zal ons niet gaan als Jezus zelf. Gehoorzaamheid aan God's geboden brengt de haat van de wereld met zich mee. Daar is geen ontkommen aan.

Daarom hoor ik ook niet tot diegenen die zich "Evangelisch radicalen" noemen en die de mens zien als een drager van krachten, die uiteindelijk iets hemels tot stand kunnen brengen. Daar geloof ik niets van. We worden ook niet geroepen om "iets hemels" tot stand te brengen; We zijn alleen maar geroepen om "God's Koninkrijk te zoeken en Zijn gerechtigheid." Verder niets. De enige belofte die we hebben is dat, datgene wat we daartoe nodig hebben, ons zal worden toegeworpen. En dat kan wel eens heel iets anders zijn dan een hemel op aarde.

Zegt Jezus niet: "Zalig (dat is: gelukkig) zijt ge wanneer men u smaadt and vervolgt en liegende allerlei kwaad van u spreekt om Mijnentwil. Verblydt u en verheugt u, want uw loon is groot in de hemelen, want also hebben ze de profeten voor u vervolgt."

### Niet mee doen

Wij zijn veel pragmatischer. Wij willen resultaten zien. Wij willen iets bereiken en tot stand brengen en daarom schipperen we. We denken dat we meer bereiken kunnen door mee te doen aan de Liberalen of de Conservatieven of de Socialistische Arbeidspartij, die hier NDP heet. Al die partijen zijn humanistisch: fundamenteel denken ze allen eens iets hemels tot stand te kunnen brengen. En veel Christenen doen daarvan mee. En intussen verlammen ze de "eenheid van de Christenen in de wereld."

Als gemeenschap der heiligen moesten alle Christenen weigeren aan zoets mee te doen en heel eenvoudig, door harde studie, de wereld laten zien hoe het leven, in al zijn schakeringen, geleefd moet worden. Als de hele mensheid zo zou leven, in gehoorzaamheid aan God, dan kon het wel eens gebeuren dat er iets hemels uit zou groeien, maar niet als de Christenen dat doen in het midden van een verzondigde wereld. Dan kan er alleen maar een verscherpt conflict uit ontstaan.

Als we ons daarop gewillig instellen, dan zou het gehoorzamen veel gemakkelijker worden.

Syrt Wolters heeft een kapperszaak in het Empress Hotel in Victoria, BC

## Het spoor loopt dood voor fietsen

### Koeman

(Radio Nederland) — De nederlander die gesteld is op zijn eigen fiets — en wie is dat eigenlijk niet — kan zijn fiets maar beter niet met de Nederlandse Spoorwegen laten vervoeren. Dat is de conclusie van een onderzoek van de ANWB en de Consumentenbond.

Als onderdeel van dat onderzoek werden twee fietsen elk over vijf trajecten per trein verstuurd. Beide fietsen liepen behoorlijke schade op. Van één van de fietsen raakte tijdens het laatste traject de voorvork zelfs zo ontzet dat er niet meer mee te fietsen viel. Bovendien zat er een flinke slag in het voorwiel.

Ervaringen met het versturen van de fiets naar het buitenland zijn zo mogelijk nog triester. 140 mensen schreven de ANWB hun ervaringen: de helft van de fietsen bleek bij aankomst

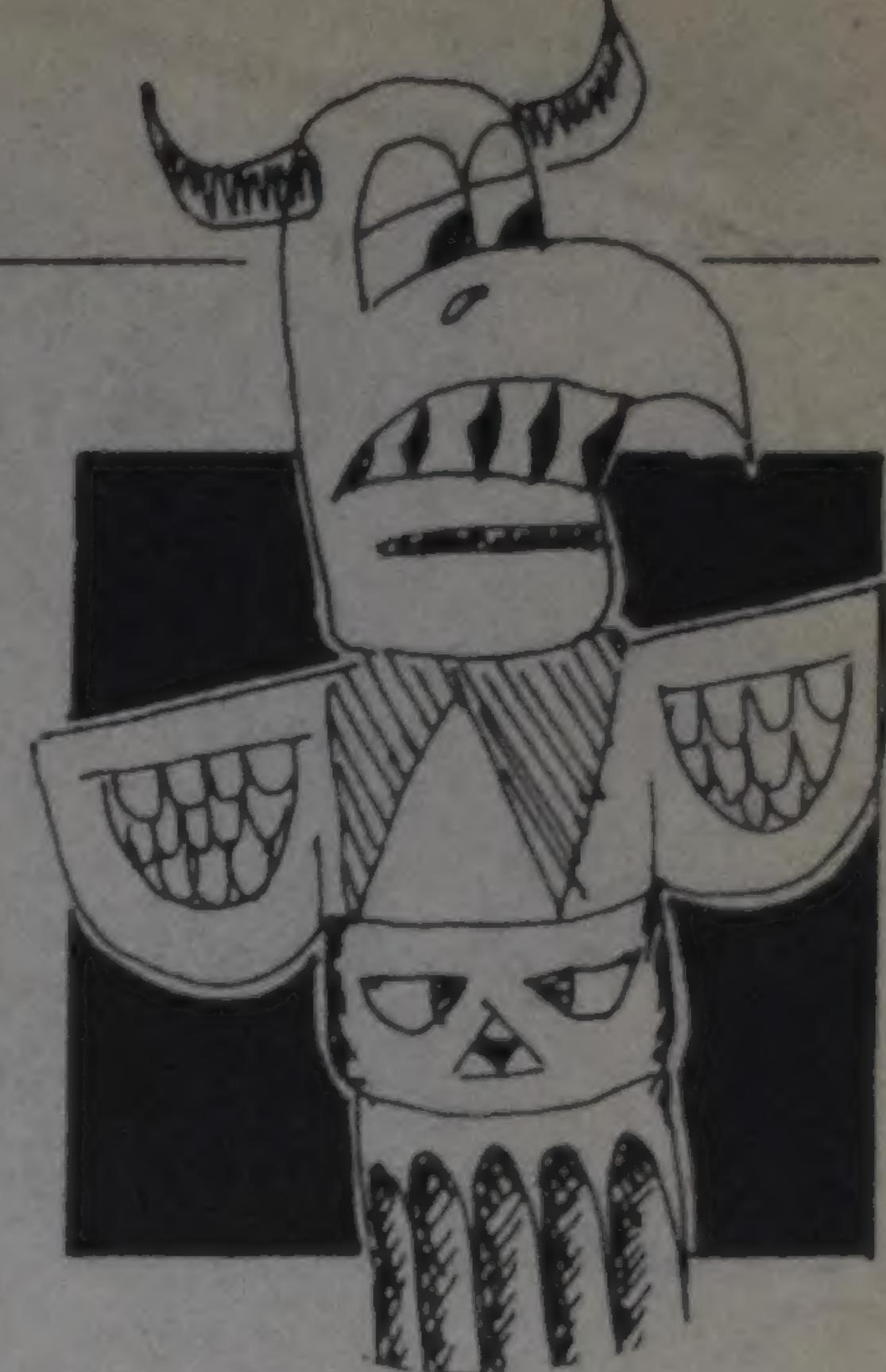
beschadigd en bijna één op de zeven kwam met vertraging aan. De eigenaren daarvan mochten nog van geluk spreken, want één op de elf kwam helemaal niet en bleef ook daarna spoorloos — letterlijk dus.

De Spoorwegen voelen zich wel aangesproken door de kritiek. Maar — zo zegt de NS — het is niet waar dat er niet fietsen gesmeten wordt: ze vallen weleens om — en ook dat veroorzaakt schade.

De NS erkent dat het versturen van de fiets een dure aangelegenheid is. Maar dat blijkt opzet. De Spoorwegen hebben het liever niet. Ze zien liever dat de sporende fietser bij

aankomst een fiets huurt: dat is goedkoper en veel minder omslachtig — voor de NS.

## Uit Nederland



## Te veel muskusratten

De provincie Zuid Holland wordt nog steeds in toenemende mate geplaagd door de muskusrat, een op zichzelf ongevaarlijk, dier, dat echter wel de polderdijken ondergraft.

In de eerste drie maanden van dit jaar werden een kleine 5 duizend van deze dieren gevangen, bijna tweemaal zoveel als in het eerste kwartaal van 1983. Uit de cijfers lijkt de conclusie getrokken te kunnen

worden dat de jacht op deze dieren meer succes heeft.

Deze gevolgtrekking is echter onjuist. Er zijn er wel meer gevangen, maar dat komt alleen om dat er nu veel meer zijn dan vorig jaar. In het totaal werden in ons land in 1983 200 duizend muskusratten gevangen door 200 aangestelde beroepsjagers en 250 premiejagers.

Deze laatste categorie, zou volgens natuurbeschermers

echter vervangen moeten worden door professionele jagers in dienstverband. Het komt namelijk nogal eens voor dat de premiejagers van hun vergunningen gebruik maken ook waardevolle, maar beschermd dieren te vangen als martens en buntings.

## Van Halsema

Vervolg van pagina 18.  
om zich het leed van een ander aan te trekken. Ze loopt naar het venster en ziet net Dirk zijn olie handen afvegen aan zijn nette broek, die hij voor twee dollarjes in een Grand Rapids "thrift-store" kocht. Terwijl ik schuchter sta te schutten, kijkt ze me streng aan.  
"Waarom," zegt ze, 'met verheffing van stem, "Grijp die jongen nu niet een auto kopen!"'

"Maar meid ..." zeg ik. "Zal ik Uw jasje nog even borstelen, meneer van Halsema?" Als ze zo begint, berg je dan maar!"

Langzaam loop ik terug naar de zwegende Dirk. "Jongen," zeg ik, "ik heb besloten om je nu direct maar van een ander wagentje te voorzien." Dirk kijkt verrast op. "Meent U dat, Opa?" "Ja, wijs en zeker, en Oma is het er helemaal mee eens! Ga dus maar even naar binnen om een andere broek aan te trekken, maar blijf alsjeblieft uit Oma's buurt, anders krijg je ook nog op je kop. Kletter je vuile broek maar in de kelder, want je Moeder is toch net aan de was." Je moet zo'n joch ook alles voorbereiden!

Dirk drentelt nog even rond het armetierige wagentje. Strijkt met z'n hand over het dak, en laat een olieveeg achter. Hoopvol zegt hij, "Misschien kunnen we haar nog inruilen, 'k zou het jammer vinden dat ze nu al naar het autokerkhof moet, want het was toch een lief beestje." Hij staat er haast bij te huilen. Ik zeg: "Joh je hebt nu iemand anders om voor te zorgen, ga nu maar gauw, Opa heeft het nog druk vandaag!"

Een half uur later staan we tussen de tweedehandse autos van een zekere autohandelaar Gerbrandy, een dikbuikige man op korte pootjes. Hij doet het goed. In het volgende verhaal zal ik U vertellen hoe ik voor \$10.00 een lekker wagentje op de kop tikte voor mijn kleinzoon ...

# MULTICULTURALISM

## Multiculturalisme is ... begrip hebben voor elkaar

Het kennen van de cultuur en de mensen die Canada bevolken geeft ons een gevoel van saamhorigheid.

Ons Canada Ethnic Studie Programma stimuleert wetenschappelijk onderzoek, academische cursussen en projecten die in verband staan met multiculturalisme in het onderwijs.

Ons "Writing and Publications Program" bevordert wetenschappelijk onderzoek en publicaties, zodat de canadese inwoners beter ingelicht worden over de verschillende culturen en hun achtergronden.

En dit alles kan alleen maar leiden naar een beter begrip voor elkaar.

Voor meer inlichtingen kunt u schrijven naar het dichtbijzijnde kantoor van de Secretary of State, of schrijft u naar:

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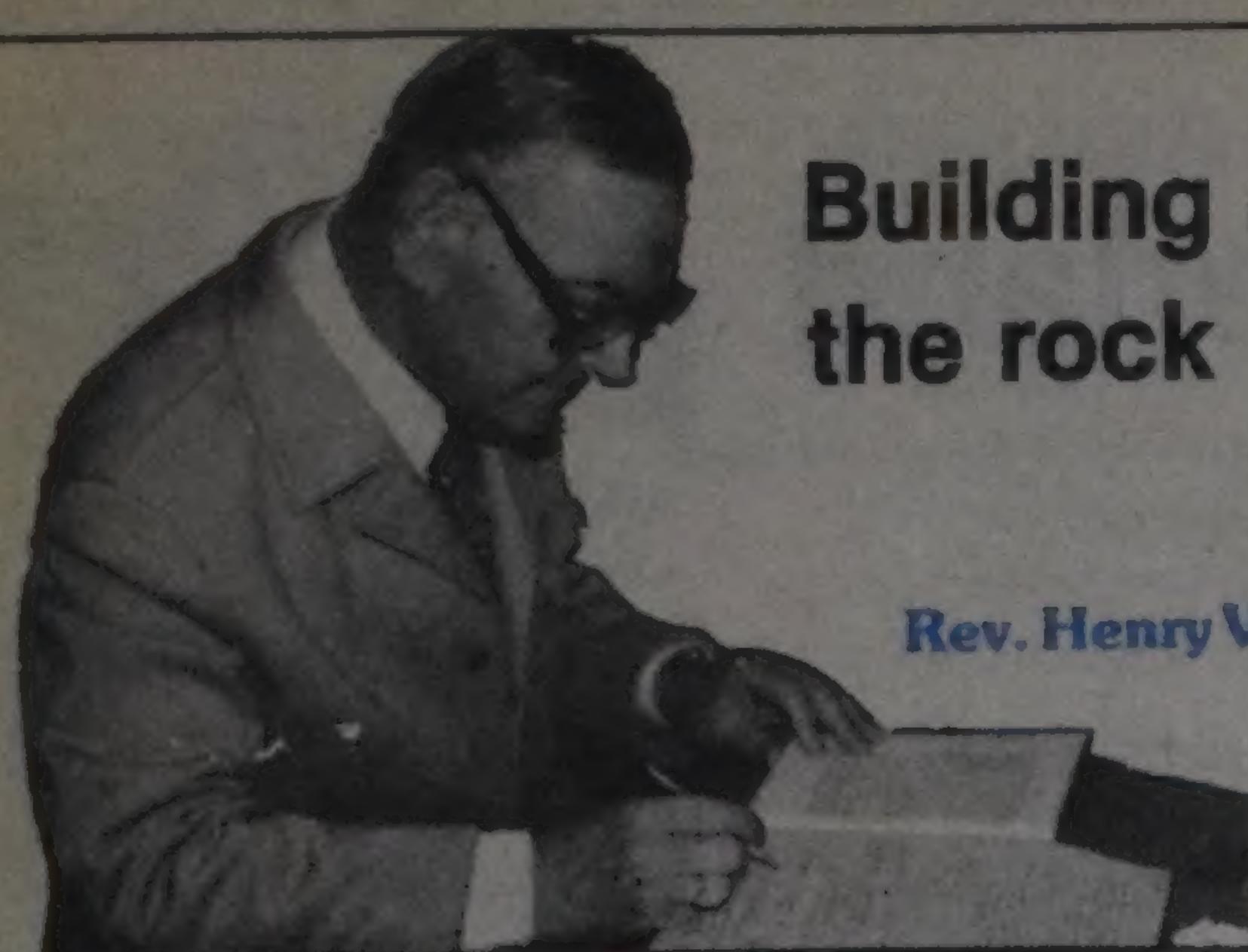
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## Books



## Building on the rock

Rev. Henry Van Andel

### Father's example

You, therefore, must be perfect, as your heavenly Father is perfect.

Matthew 5:48

To be distinct Christians (see previous verse) does not only mean that we must differ from worldly people. It has also a positive side, namely that we must be perfect, as our heavenly Father is perfect.

We immediately ask: "Why does Jesus demand such an unreachable thing from us? Who is able to be perfect in life, as perfect as our Father in heaven?"

Do we have to read this verse in the light of question 9 of our Heidelberg Catechism: "Does not God do man an injustice by requiring of him in his law that which he cannot perform?" We know that the answer is: "Not at all, for God made man capable of performing it." This means that God does not change his demand which He made from the outset, although we became sinners.

However, Jesus puts his word in a different setting. I would like to underscore that Jesus does not speak of "our God," but of "our heavenly Father." The setting is intimate which is the case with the whole Sermon on the Mount. It is the covenant-setting in which the Father-child relation is predominant.

Jesus takes us by the hand — as we can do with children — and speaks to us about Father. He says: "Always remember what an example He is, you should be like him."

When Jesus does this He asks from his children what He already gave them. He has saved them and by his Spirit He renews God's image in them. This is still a process, but the end of this process is perfection. Our own activity is included in this process.

We say with Paul: "Not that I have already obtained this, or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own."

Van Andel is a retired pastor living in Burnaby, BC

 Relive the history of Southern Alberta, particularly the Nobleford-Monarch-Granum area as told by one of the "sons" of Alberta, Rev. Tymen E. Hofman

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#### Nuclear issues

### A challenge to proponents of pacifism

**Who are the Peacemakers? The Christian Care for Nuclear Deterrence**, by Jerram Barrs, introduced by Francis A. Schaeffer, Crossway Books, 1983; 64 pp., \$2.95. Aileen Van Ginkel, Toronto, Ont.

The title of Jerram Barrs' book gives a clue to its purpose namely to argue that pacifists are not necessarily the peacemakers in the nuclear arms debate. Barrs challenges the pacifist position, especially as it is espoused in *Nuclear Holocaust and Christian Hope* by Ronald Sider and Richard Taylor, on the basis that God demands that governments fight against evil — with force if necessary.

Barrs claims that the pacifist position does not promote true peace because "it is impossible to have peace where there is injustice. ... True peace is not the absence of war. It is the restoration of justice in relationships" (p. 39). And justice, in Barrs' view, cannot be achieved without the legitimate use of the sword.

Barrs is especially critical of the tendency in the pacifist tradition to separate the God of the Old Testament, who demanded justice, from the God of the New Testament, who demands mercy.

Christians, writes Barrs, have a double calling in their own lives: to show the love and mercy of God and also to show the holiness and justice of God (pp. 32,33). Governments also must answer to this calling.

Barrs essentially sets up the Calvinist view of the state, which gives it a legitimate place in creation, over against the Anabaptist view of the state, which at best sees it as a

necessary evil brought in after the fall. For Christians to be involved in government is not, in Barrs' opinion, a calling of lesser worth simply because it requires the use of force.

After Barrs has laid out his argument that governments must use force to overcome evil, and that therefore they must not disarm themselves, he addresses the just-war theory, familiar to Christians in the Calvinist tradition. Many proponents of the just-war theory deny its relevance in the nuclear age because the prospect of nuclear war violates the criteria for a just war, especially the principles that innocent people must be immune from attack and that the methods of war must be proportionate to the evil which is being remedied.

Barrs counters this argument by writing that the Scriptures give examples of overwhelming punishments in the Flood and in Sodom and Gomorrah. In these cases, writes Barrs, the widespread destruction cannot be considered immoral (p. 44). Furthermore, he asserts, since nuclear arms are a necessary deterrence to evil, their threat must be proportionate to the nuclear arsenal of the enemy.

Barrs' last word on the subject is to say that the principles of the just-war

theory are in any case secondary to the more fundamental biblical principle, i.e., that governments must uphold justice, resist wickedness, and protect the weak against aggression. "The nuclear age may be new in some ways," he writes, "but it does not set aside these foundational laws" (p. 45).

Throughout his book Barrs assumes that the call to promote justice and resist evil is being heard by the U.S. and NATO governments as they arm themselves against the evil Soviet government. To those who may question the assumption that western governments are more obedient to biblical norms than the Soviet government, Barrs merely replies that they are giving the Soviets more propaganda to use against the West and their own dissidents (p. 48).

*Who Are the Peacemakers?* attempts to base the argument for nuclear deterrence not on political grounds but on biblical givens. It is a strong answer to the pacifist position prevalent amongst many Christians. Barrs' book has assuredly not finalized the debate over nuclear armament, but it does challenge Christian proponents of pacifism to re-examine the scriptural grounds of their position.

### Relationships Christian caring

**Loving enough to care**, Earl D. Wilson, Multnomah Press, Portland, Oregon; paperback, 139 pp. Berta Hosmar, Whitby, Ont.

The author of this excellent book is Associate Professor of Clinical and Counseling Psychology. He teaches us how to develop a caring attitude by using personal anecdotes, practical examples and biblical truths, for he feels that genuine, productive caring is nearly a lost art, even among Christians, who want to follow Christ's "New Commandment."

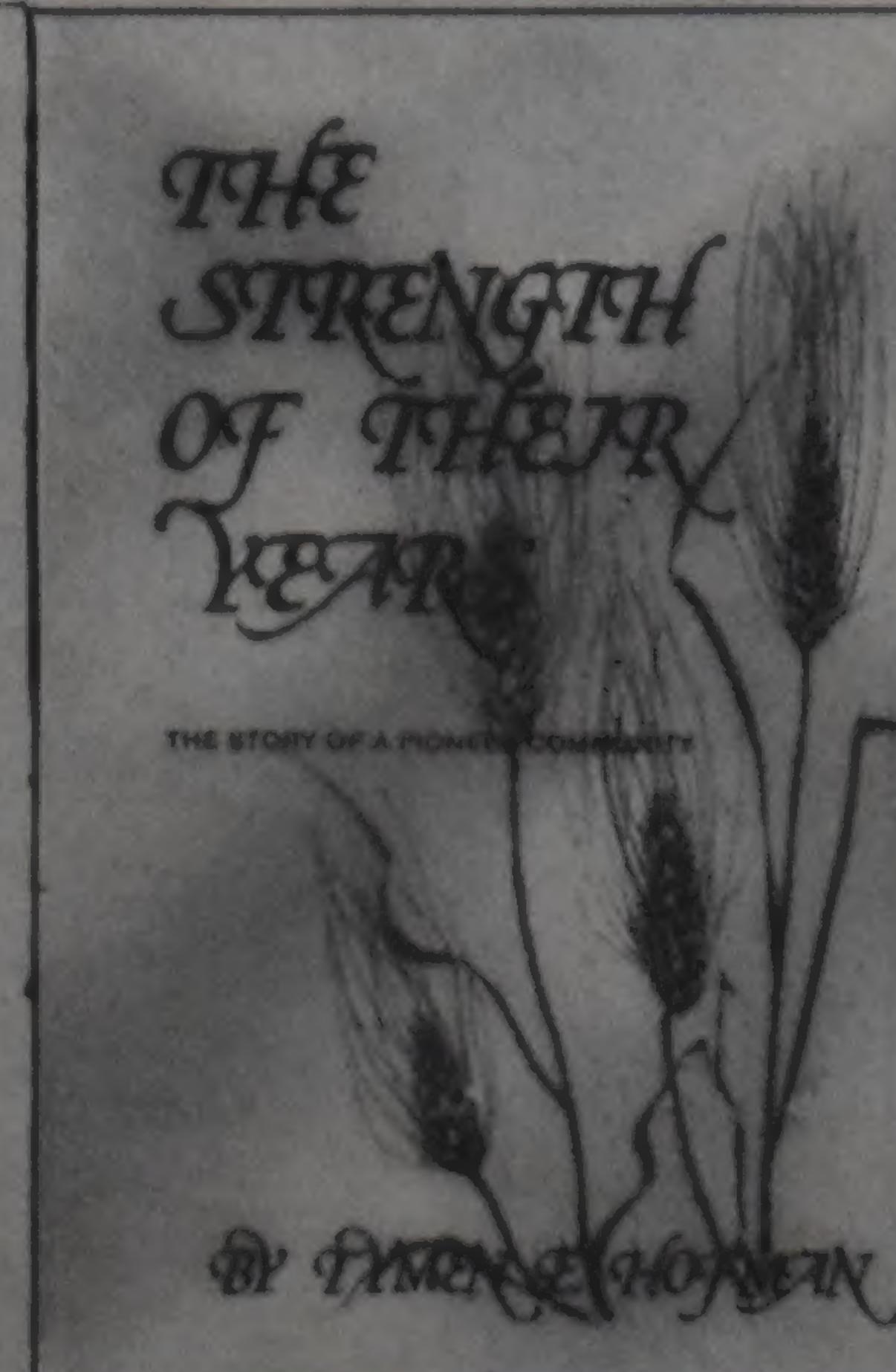
Mr. Wilson is honest enough to admit that he has often stumbled when he tried to help others, or when he tried to relate to his own wife. That is probably why his book is so appealing.

We first have to understand the real needs of others and develop a caring attitude, before we can be helpful to others. A caring attitude does not mean that we have to smother others with our attention and concern, or try to solve their problems. No, we must first learn to become good listeners, before we can become effective helpers. There are days when we feel we need help instead of

being able to give help.

Admitting your own struggles to others may even help someone. Caring is a skill we must learn, for it's not automatic, it's quite often not even natural. One Person, our Lord Jesus Christ, was able to care for an abundance of people who had a wide range of needs, and by reading the gospels, it's fascinating to observe the way in which Jesus was always alert to what was happening to the people around him, and how he could accept people where they were.

Mr. Wilson uses many examples from the Bible to teach us to become more caring people. I would recommend this book to ministers, teachers, counselors, youth leaders, but also to everyone who would like to become a more effective listener, a better friend and a more loving, caring person.



Publication price **\$7.95**  
(plus \$1.50 shipping and handling)

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